

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, June 25, 1987

Published Since 1877

Real freedom

By Jerry Dale Patterson

On July 4, our nation will celebrate its birthday. This has special meaning to us because this year we are also celebrating the 200th anniversary of the Constitution. I still feel a twinge in my heart when I hear our kids in Vacation Bible School sing the prayer, "Long may our land be bright, with freedom's holy light." And then in our national anthem we sing, "the land of the free and the home of the brave." But what is freedom? To some, this has meant to throw off all of the restraints of both God and society. The current AIDS epidemic is a testimony to the results of this kind of behavior. So, what is freedom?

Jesus had something to tell us about freedom when he said, "So if the son sets you free, you will be free indeed" (John 8:36 New International Version). There is a freedom that Christ can give. What should this mean to us?

The plain indication is that a person, before he knows Jesus, is in bondage. The Bible tells us that man is destitute of righteousness and unclean (Isaiah 64:6). He is without strength and therefore unable to do anything for himself (Romans 5:6). He is in slavery and in captivity (II Peter 2:19). So, unless a person has freedom for Christ, he is not free.

So, who can be free? Again, Jesus tells us. In John 8:31-32, Jesus said to those disciples who had believed on him, that if they continued in his word, they would know the truth and this would set them free. So, freedom is the heritage of the person who has trusted in Christ, continues in his word, so learns the truth, and then because of this is set free.

But then, you might ask the question, "Freedom from what?" Again the Word answers for us. In Christ we have freedom from the state of condemnation of sin (John 3:17-18), the penalty of the law, and the wrath of God (Romans 8:1). We have freedom from the power of Satan (Colossians 1:13). We have freedom from the fear of death (Hebrews 2:14-15).

Then finally, we are free to do what? The answer is that we are free to serve God (Romans 6:18). When we have trusted in Jesus, have continued in his word and so learned the truth, this liberating truth makes it possible for us to do as we ought. This is to set us free to live a victorious life of service for Christ.

Jerry Dale Patterson is pastor, Temple Heights Church, Oxford.

Board wants input for Baptist hymnal

ST. LOUIS — The process to solicit "unprecedented input" for a new Southern Baptist hymnal began here Saturday prior to the annual Southern Baptist Convention meeting.

Wesley L. Forbis, director of the Southern Baptist Sunday School Board's church music department and editor-in-chief of the hymnal, told state church music leaders during their three-day mid-year meeting some 25,000 general questionnaires were distributed to 10 organizations.

Groups that agreed to distribute questionnaires are the Southern Baptist Pastors' Conference, Woman's Missionary Union, the Southern Baptist Forum, Church Music Conference, Directors of Missions Conference, Religious Educators Association Conference, Baptist Women in Ministry, the Evangelism Conference, Brotherhood, and the Southern Baptist Campus Ministers Conference.

The forum solicits preferences in musical selections among hymns, songs, choruses, and spirituals; additions or deletions compared to the 1975

Baptist Hymnal; special musical features, such as medleys, descants or free accompaniments; indexes; non-musical worship aids; and scripture versions for responsive readings.

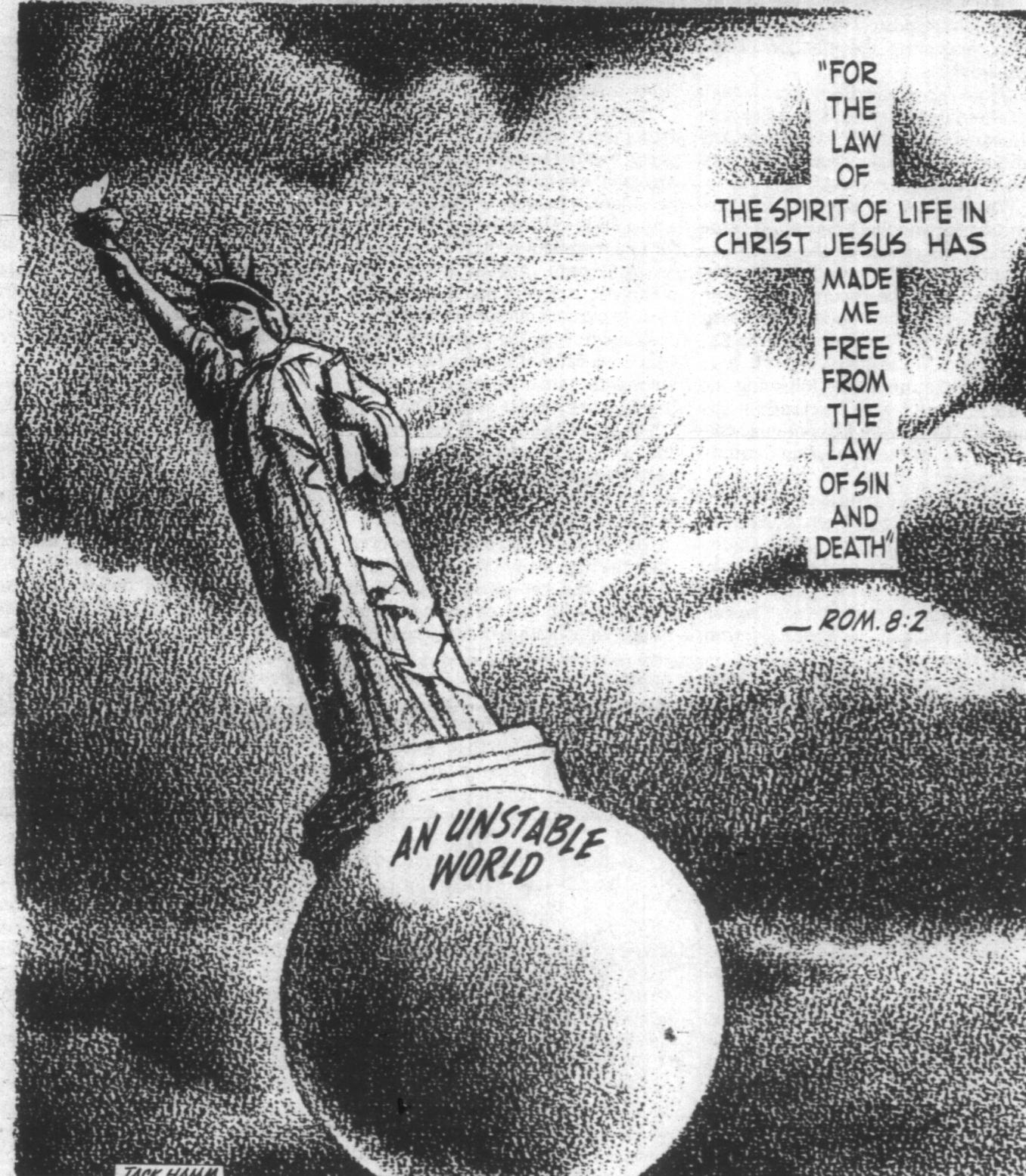
The general questionnaire also will be distributed during all conferences at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist conference centers throughout the summer.

Subsequently, a scientific, representative sampling questionnaire will be mailed to churches by the Sunday School Board's research services department this fall.

Forbis said individuals have "responded positively" to an earlier invitation through state Baptist newspapers and *Facts and Trends*, the board's publication for full-time church staff persons, to submit original hymns and to comment on preferences in hymnal content. He said "scores of letters" had been received as of June 1.

Correspondence should be addressed to Hymnal, MSN 170, 127 North Avenue North, Nashville, Tenn., 37203.

NEEDING TO FACE THE CROSS OF LIBERTY



Homo habilis

Modern look came recently?

BERKELEY, Calif. (EP) — The idea of gradual evolution from slouching ape to modern man — a long-standing tenet of the faith for evolutionists — has come under attack as a result of a new fossil find made in Tanzania's Olduvai Gorge. The discovery of "the skeleton of a 1.8-million-year-old adult-female homo habilis" is forcing evolutionists

to consider the possibility that the appearance of modern man may have been much more sudden and more recent than had been theorized. "homo habilis," which evolutionists have long believed, had

been touted as a very human-looking ancestor of modern man, based on reconstructions from limited fossil finds. The discovery of a complete skeleton, however, shows that "homo habilis" stood only about 3'4" tall, and had arms that dangled down to its knees.

Evolutionists had assumed — in the absence of limb bones — that "homo habilis," because of its alleged tool-making ability and relatively large cranial capacity, had developed a near-human stature, in keeping with the theory of gradual evolution.

"We have a good idea of what a homo habilis skeleton looks like, and it doesn't look like what most people thought it would," admitted anthropologist William Kimbel at the Institute of Human Origins in Berkeley, California.

The discovery that "homo habilis" was essentially an ape, combined with discoveries dated only 200,000 years later of "homo erectus" — essentially modern man — imply "a fairly rapid transition" to more humanlike proportions, suggests Donald Johnson, director of the institute.

Editorials . . . by Don McGregor

Can calmness last?

There were two big items considered by the Southern Baptist Convention this year. They were the Peace Committee report and the decision on the report of the fact-finding committee on the Baptist Joint Committee on Public Affairs.

That is not to say that there were not other important items of business. These were the two, however, that attracted the greatest amount of attention, excluding the election of the president.

Time ran out on discussion on both of these items before discussion was finished. It wouldn't have made any difference. The decision would have been the same anyway.

The report of the Baptist Joint Committee fact-finding committee came during the report of the Executive Committee. Time ran out for the consideration of the report, and a vote was taken on the Baptist Joint Committee portion. That portion of the Executive Committee report was adopted. Immediately following the vote, time was extended by unanimous consent for continued consideration of the Executive Committee report.

The Peace Committee report came late Tuesday night. When time ran out for its consideration, Stan Coffey, chairman of the committee on order of business, moved for an extension of time; but his motion failed. The convention adopted the Peace Committee's report.

The Peace Committee report calls for the elimination of labels, and that is fine. We have deplored labels for years. There are two groups involved, however, and they have to be identified to avoid confusion. The more conservative group wants to be called "just Baptists." There is no problem with that, but what are we to call the other group? If there must be identification, the more conservative group wants to be called conservative. There is no problem with that, but what are we to call the other group, which has in it many who are every bit as conservative? The ones we have been called moderates don't like that label. They also want to be called conservative.

If all elements of the convention were to be called conservatives, which indeed they are, then a report would read as if the conservatives were dominant in the meeting, and the conservatives never really mounted a challenge except in the case of the election of president. On the other hand, the conservatives, the great mass of people who are not aligned with either side, were not all at the convention.

The Peace Committee report specifically asked that the terms fundamental-conservative and moderate-conservative not be used. Yet it was Peace Committee Chair-

man Charles Fuller who suggested those titles to the state paper editors during their annual meeting in 1986 in Williamsburg, Va. The Baptist Record had dropped the conservative part of both titles because it didn't seem feasible to use the same word to describe both.

So with apologies to the moderates, for lack of better terminology we will use the terms conservative and moderate to identify the groups. We will seek to avoid using any kind of label on individuals.

This year's convention seemed to have been a conservative sweep. That group was not seriously challenged at any point except in the election of the president. The vote in that instance was a 60-40 split which, at mid-term for an incumbent president, seems to be significant. Adrian Rogers, the president, is a very popular man. To have 40 percent of the vote cast in opposition to him for a second term, which traditionally has been almost automatic, cannot be ignored. And yet it was a very quiet convention.

The significance could very well be that while the moderate group did not care to mount challenges to conservative domination this year, it still was very much in evidence.

One cannot help but note, however, that the attendance was down sharply from the two previous years. In Dallas in 1985 attendance was about 45,000. In Atlanta last year the figure was above 40,000. This year the registration was 25,607. There is no way of knowing who didn't go. Very likely, a large group from both camps decided it wasn't worth it. This year's attendance was more nearly that of pre-1985 years. Except for 1985 and 1986, however, it would have been a record.

A reluctance to mount challenges could have been the reason for calm. A visit to the Forum, Women in Ministry, and the Woman's Missionary Union suggests that this might well have been the case. The Forum message seemed to be "don't sweat it, back off, let's wait until a more opportune time." Of course, the WMU has not been a part of the battle anyway; but both the WMU and the Women in Ministry are chafing under the lack of recognition on the part of those in power. The WMU questions the lack of women on the boards, agencies, and institutions of the convention. The Women in Ministry feel they have been shut out.

In discussion of a takeover, if the women should ever decide to take over the convention, the rest of us might as well move out of the way. They have the votes; they have the know-how; and they have the ability.

One of the women said to me, "Just let us have a chance at it. If we don't do a better job than either of the other groups, we'll give it back to them."

One cannot help but be impressed with the smoothly functioning WMU convention and the talent and ability of the Women in Ministry. When the women arrive at a position of enough frustration and dismay, they will move in.

If that happens, it won't make any difference what any one of us thinks about women being in charge. They will be.

Many messengers were appreciative of the calm nature of this year's convention. Indeed, it is to be hoped that it was indicative of things to come; but it must be noted that the calmness could have been a result of the moderate withdrawal from the fray.

Nevertheless, it was calm; and it was a welcome calm. If those now in charge can demonstrate that they can handle the machinery with an even hand and will include the moderates in the operation, the calm could continue for sometime to come.

And that brings us to the Peace Committee report.

Before the convention, this newspaper had called for acceptance of the Peace Committee's report as a step toward finding healing for the denomination. We had hoped that the committee would have a unified report. We understand, however, that the committee was divided among itself, though no one has given any detail to that concept. Following the report, Winfred Moore, pastor of First Church, Amarillo, resigned from the committee in protest of its continuation.

Nevertheless, this is again a hope that the report of the Peace Committee, now adopted by the convention, will serve as a guide toward peace. We do not need a creed. We are so big and so diverse, however, that we somehow need some kind of a beacon to guide us. The committee report recognizes this diversity. It picks up on a view of inerrancy as was enunciated at the inerrancy conference at Ridgecrest in May. It borrows a bit from the Glorieta Statement of the six seminary presidents. It recognizes the Baptist Faith and Message Statement as a guide. As committee chairman Charles Fuller said, no one got everything he wanted; but everyone got a part of what he wanted.

And that is how we are going to have to learn to live together.

There are two sections that must be questioned, and those questions go beyond the interests of this newspaper and have been asked on a broader basis than by this newspaper alone. One is the statement: "We recommend that Baptist Press, all state Baptist papers, independent autonomous journals and individual Southern Baptists refrain from the use of intemperate and inflammatory language, labeling individuals and in-

STAFF FOR FREEDOM



... THIS BE OUR MOTTO,
"IN GOD IS OUR TRUST!"
AND THE STAR-SPANGLED
BANNER IN TRIUMPH
SHALL WAVE O'ER THE
LAND OF THE FREE AND
THE HOME OF THE BRAVE.
— FRANCIS SCOTT KEY

pugning motives."

Without commenting on the efforts of any other news operation, we must say that the *Baptist Record* has diligently sought to avoid intemperate and inflammatory language, has used designations only as needed to clarify the divisions of groups, and has never impugned anyone's motives.

The other section is the recommendation that the Peace Committee be continued for up to three years "for the purpose of observing the response of all agencies, officers and other participants to the recommendations of the Peace Committee. . ." That makes it a watchdog committee. We have never had such a thing as that. It is recognized that these are difficult times, but the use of the committee in such a role is a questionable application.

With all of that, it was a calm convention. We hope that the calmness is an indication that the atmosphere is reflecting moderation on the part of both sides. The convention has adopted the Peace Committee statement that asks that nominees (for boards, agencies, and institutions) be

drawn from those "who endorse the Baptist Faith and Message Statement and are drawn in balanced fashion from the broad spectrum of loyal, cooperative Southern Baptists, representative of the diversity of our denomination."

We cannot ask for more than that. It really does not matter who is in charge as long as they discharge their responsibilities fairly, reasonably, and responsibly.

Maybe the St. Louis convention was a harbinger of better days ahead. Maybe it was simply the eye of the storm, leaving us facing more turbulence in the future.

We are big, and we are cumbersome. In such a system as ours with the size that we have, it is easy for things to get out of synchronization. The only way to keep the machine running smoothly is to trust each other, to be able to express our concerns, and to listen to those expressions on the part of others.

Political machinery doesn't foster that sort of experience. The Peace Committee report calls for dismantling political operations. It is time to do so.

330,000 Christians martyred each year, says missions expert

RICHMOND, Va. (EP) — A world missions expert estimates that an average of 330,000 Christians around the world are martyred for their faith each year, according to Open Doors News Service (ODNS).

David Barrett, editor of the *World Christian Encyclopedia*, told ODNS

chief correspondent Dan Wooding that he arrived at this figure during a major investigation on martyrdom in the church. "The 20th century has seen a rise in Christian martyrdom," said British-born Barrett. "In recent years, the average number of Christians who have been martyred for their faith is 330,000 per year."

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SBC Officers — Adrian P. Rogers (center) was re-elected president of the Southern Baptist Convention during the SBC annual meeting June 16-18 in St. Louis. Jack Stanton (left) was re-elected first vice president, and Victor Kaneubbe was chosen second vice president. Rogers is pastor of Bellevue Baptist Church in Memphis, Tenn.; Stanton is director of the Institute of Evangelism at Southwest Baptist University in Bolivar, Mo.; and Kaneubbe is retired pastor of First Indian Baptist Church in Phoenix, Ariz. (Photo by Van Payne)

The Second Front Page

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SBC approves Rogers' 3rd, DJCPA role, peace report

By Tim Nicholas

President Adrian Rogers was re-elected, Southern Baptist continued participation in the Baptist Joint Committee was assured, and the Peace Committee's report was overwhelmingly approved by messengers to the Southern Baptist Convention meeting in St. Louis last week. All this took place the first day of the convention.

The SBC Peace Committee's report, adopted with no changes from the floor within 30 minutes of the beginning of consideration included 10 recommendations. The recommendations called for the present and future SBC presidents to "select nominees who endorse the Baptist Faith and Message Statement, and are drawn in balanced fashion from the broad spectrum of loyal, cooperative Southern Baptists, representative of the diversity of our denomination."

However, in another recommendation, the report called on seminary faculties and staffs to reflect an interpretation of Article I of the Faith and Message statement, which states "The Bible is a book of redemption, not a book of science, psychology, sociology or economics. But where the Bible speaks, the Bible speaks truth in all realms of reality and to all fields of knowledge. The Bible, when properly interpreted, is authoritative to all of life."

In the findings section of the report, the committee specified they believe most Southern Baptists interpret the "truth without any mixture of error for its matter" phrase in the Statement to mean they believe in a literal Adam and Eve, that the named authors did indeed write the Bible books attributed to them, that the miracles described did happen, and that the historical narratives in Scripture are accurate and reliable. In that findings section, the Committee calls on SBC institutions to build their professional staffs and faculties from those who agree with these confessional statements. The report added that the Committee was not in complete agreement on this point, that the Statement phrase "truth without any mixture of error" only applies to faith and practice, and would want a "broader theological perspective."

This disagreement within the Committee was voted by comments from various members, who did agree that no person on the committee was completely pleased with the final report, but that compromise was necessary to continue the reconciliation process.

The report asked for political activity to cease, for Baptist publications, including state papers to "refrain from the use of intemperate and inflammatory language, labeling individuals and impugning motives,"

asked for ways to be examined for "getting together" the Pastors' Conference and the SBC Forum, and, in a final recommendation, asked that the present 22 members of the Peace Committee continue on for up to three more years to observe "the response of all agencies, officers, and other participants in the recommendations of the Peace Committee in an effort to encourage compliance and foster harmonious working relationships among all segments of our Baptist family."

Peace Committee member Winfred Moore of Texas, a former SBC first vice president, resigned the group after its report was adopted, citing it "impossible to continue." He said he did not want the committee to be continued as an 'oversight' or 'police' committee.

The re-election of Adrian Rogers, pastor of Bellevue Baptist Church, Memphis, was not without opposition. Richard Jackson, pastor of North Phoenix Baptist Church, Phoenix, was nominated to run against Rogers. Rogers took 13,980 votes to Jackson's 9,331. That is a 60-40 vote. After the vote, Rogers noted his "determination to be a good president for us all."

This was Rogers third election as SBC president. He served one term in 1979, declining in 1980 a second one. Bylaws allow for re-election for any

(Continued on page 10)

Peace Committee seeks theological positions

ST. LOUIS — The Southern Baptist Peace Committee has recommended the trustees of the six SBC affiliated seminaries "determine the theological position of seminary administrators and faculty members."

The recommendation is part of the final report of the 22-member body, which was presented at the annual meeting of the Southern Baptist Convention.

The committee released its lengthy report Tuesday morning, about 12 hours ahead of its scheduled 8:50 p.m. presentation. It had worked until 4:15 a.m. Monday to complete the report in time to meet the deadline.

The report included 10 recommendations — including statements on Scripture and politics — an introduction, conclusions as to the sources of the controversy in the convention, findings, and a concluding statement.

The statement was adopted by

messengers at the 1987 annual meeting.

Chairman Charles G. Fuller, pastor of First Baptist Church of Roanoke, Va., said the report "reflects the diversity" of the 22-member committee, which was created in 1985 and charged with finding the sources of the controversy in the 14.6-million-member denomination and making findings and recommendations of ways to effect reconciliation.

Fuller said that 60 to 70 percent of the report represents restatements of positions adopted by the committee during 15 meetings and reported through the denominational news media.

According to the report, the committee determined early in its deliberations that the "primary source of the controversy is theological differences but found

(Continued on page 11)

Panama's emergency affects missionaries

PANAMA CITY, PANAMA (BP) — Christians in Panama will have to worship in their homes until the state of emergency declared by the government June 11 is lifted.

The state of emergency suspended civil liberties and banned all public meetings as soldiers patrolled the streets of Panama City in the wake of days of political demonstrations and violence.

"We will not be able to even get together in churches like Sunday," reported Southern Baptist missionary Sharon Cook by telephone June 12. "They have said that the only place you can meet with anybody is in your home. We have a news blackout here completely, no newspapers other than

the one state newspaper. We are able to telephone to each other and . . . we can move a little bit. But we have to be careful where we move."

Americans in Panama, including the 24 Southern Baptist missionaries assigned to the country, have been advised to avoid unnecessary travel while the violence continues. The U.S. State Department issued a travel advisory

recommending that American citizens planning trips to Panama delay their departure. A U.S. consular agent was reported injured by buckshot in Panama City.

The demonstrations against the government began June 9 following charges of electoral fraud involving the Panamanian military.



Forum Leaders — The SBC Forum held its fourth annual meeting just prior to the Southern Baptist Convention in St. Louis in mid-June. Forum Steering Committee officers are (from left) Kenneth Chafin, professor at Southern Baptist Theological Seminary in Louisville, Ky., program committee chairman; Charles Wade, pastor of First Baptist Church of Arlington, Texas, general chairman; Gene Garrison, pastor of First Baptist Church of Oklahoma City, moderator; and Henry Crouch, pastor of Providence Baptist Church in Charlotte, N.C., treasurer. (Photo by Paul Obregon)



Pastors' Conference Leaders — More than 13,000 Southern Baptists participated in their denomination's Pastors' Conference June 14-15, immediately prior to the Southern Baptist Convention annual meeting in St. Louis. New officers for the Pastors' Conference are Stan Coffey (from right) of San Jacinto Baptist Church, Amarillo, Texas, president; Gerald Davidson of First Baptist Church, Arnold, Mo., vice president; and Don Deel of Eastlake Baptist Church, Merrillville, Ind., secretary-treasurer. (Photo by John McTyre)



Foreign Missions — Southern Baptist Foreign Mission Board President R. Keith Parks told messengers to the Southern Baptist Convention annual meeting they must be willing to die to themselves if they are going to win the world to Christ. Parks keynoted the FMB report to convention messengers, telling them, "We want to do everything but the one thing that will win the world — to die to self." (Photo by Paul Obregon)



Church Musicians — The Southern Baptist Church Music Conference met June 13-15 in St. Louis, immediately prior to the Southern Baptist Convention annual meeting in the same city. New officers are (bottom row) Nancy Jane Blair, organist and assistant minister of music at Briarlake Baptist Church, Decatur, Ga., vice president, local church division; Donald K. McCall, consultant in the Texas Baptist Church music department, Dallas, vice president, denominational division; (back row, from left) A. Joseph King, associate professor of church music at Southwestern Baptist Theological Seminary, Fort Worth, Texas, vice president, music educators' division; Mary Jane Tabor, assistant director of the Oklahoma Baptist church music department, secretary-treasurer; Mark Edwards, minister of music at First Baptist Church of Nashville, president-elect; and Hugh T. McElrath, professor of church music at Southern Baptist Theological Seminary, Louisville, Ky., president. (Photo by Tim Fields)



Moore Resigns — W. Winfred Moore, pastor of First Baptist Church of Amarillo, Texas, resigned from the Southern Baptist Convention Peace Committee June 16, moments after the committee presented its report to the SBC annual meeting. He expressed disagreement with the concept of the committee continuing for up to three years to monitor the work of convention entities. (Photo by Jim Veneman)



Campus Ministers — The Association of Southern Baptist Campus Ministers met in St. Louis immediately before the Southern Baptist Convention annual meeting June 16-18. New officers for the group are (from left) Sylvan Knobloch, of Eastern Illinois University, Charleston, vice president for administration; Arliss Dickerson, Arkansas State University, Jonesboro, president; Raye Nell Dyer, University of Texas Medical Branch, Galveston, vice president for programs; and Adam Hall, the University of Tennessee at Martin, vice president for membership. Not pictured are Bob Hall, the University of Tennessee at Knoxville, vice president for publications; and Hale Burke, the University of Central Florida, Orlando, president-elect. (Photo by Stanley Leary)

Scenes in St. Louis

99th Annual Meeting

WMU hears about prayer power, slim representation

ST. LOUIS — Building its annual meeting around a celebration theme, Woman's Missionary Union launched its 99th annual meeting with a festive salute to its upcoming 100th birthday.

Nearly 2,500 participants packed the two-day meeting as speakers issued a call for greater prayer and sacrificial giving among Southern Baptists. A Mississippian, Pattie Dent, was re-elected as recording secretary.

Carolyn Weatherford, WMU executive director, urged churches across the nation to send WMU delegations to the organization's centennial celebration May 13-14 in Richmond, Va., where it was founded in 1888.

Weatherford's annual report featured increases in overall WMU enrollment; noted a three percent decline in Acteens, the WMU organization for teenage girls; and highlighted testimonies of six girls named to the Acteen National Advisory Panel.

States posting the highest gains in enrollment during the past year — North Carolina with an increase of 3,152 members, Texas with 2,795, and Alabama with 2,499 — were recognized for their achievement. Illinois, Hawaii, and New England conventions were also recognized for more than 11 percent growth while Puerto Rico was cited for highest growth with 20 percent.

But the celebration theme was dampened by Weatherford's report of the declining number of women being named to the boards of Southern Baptist Convention agencies. Her calls for greater representation of women on future committee appointments — particularly those of the home and foreign mission boards whose budgets they help provide — was greeted by a hearty round of applause.

In her annual report, Weatherford expressed particular concern over the Foreign Mission Board which has replaced five of its women board members with male appointees after their terms expired.

She based her report on a 1921 proposal by WMU President Mrs. W. C. James, who recommended to the SBC that the women's organization be represented on the Executive Committee with nine women members and on the two Mission boards with 12 members each.

"Sixty-six WMU annual meetings later, let me tell you how far we have come toward what Mrs. James perceived to be minimal representation. With 70 total members, the Executive Committee has seven women on its board, the Foreign Mission Board with 85 members has 13 women, and the Home Mission Board with 85 members has 17 women. The Sunday School Board has only eight while the Annuity Board, while administering the retirement income of women as well as men, has no women on its board."

Weatherford also spotlighted the six

seminaries where women are included in the enrollment in growing numbers but whose boards have even fewer members. Both New Orleans Seminary and Southwestern Seminary have no female representation, she said.

In an interview following the report, the women's auxiliary leader was particularly strong in her comments toward the missions agencies.

"Our real concern is that we have very little representation on the agencies that are the center of our work — the mission boards. The WMU exists solely to support the work of our two missions boards, but we have very little representation on their boards. We raise at least half the budget for the two boards yet we have only 30 out of 170 total members," she noted.

At the conclusion of the report, conference participants watched a presentation highlighting missions work among American Indians. A series of testimonies by Navajo, Seneca, Creek, Choctaw, and Kiowa Indians was followed by a message by home missionary Russell Begaye of Arlington, Texas, who noted that Southern Baptist work is limited to only two percent of the nation's Indian population.

Participants heard a battery of speakers, including an astronaut's wife, and re-elected Marjorie McCullough of Alexandria, La., as national WMU president. Pattie T. Dent of Holly Springs, Miss., was elected to a second term as recording secretary.

June Scobee, wife of astronaut Dick Scobee, who died in the Challenger disaster last year, described how her grief brought her to the point of praying for death so she could be with her husband.

But, she said, she was surrounded by "a magnificent soft light" and overwhelmed by a "feeling of pure love." God's voice seemed to say, she said, "It's not your turn . . . you have work left to do."

"That's when I found out what 'have thine own way, Lord,' really means," said Scobee, who is working to establish the Challenger Center to teach children around the world about space flight.

Speakers explored how prayer empowers the world missions endeavors of Southern Baptists.

"Through prayer, our hands reach around the world," declared Dorothy Sample of Flint, Mich., former WMU national president. "Our missionaries are counting on us to envelop them in the arms of intercessory prayer, which calls God's presence into their lives."

That power of prayer was illustrated in testimony shared by Mary Saunders, who, with husband, Davis, served as a foreign missionary for 22 years in Africa.

On one of two volunteer missions trips to Ethiopia since returning to the United States, Saunders described the suffering rampant in the rain-starved

country and how prayers of Southern Baptists were being answered on a daily basis.

After one particularly exhausting day of helping feed and administer medical care to tens of thousands of emaciated Ethiopians, Saunders recalled one man telling how he was grateful to God for sending the famine.

When asked why he would be thankful for such suffering, the man replied, "We cried, and cried, and cried for bread; and you Southern Baptists brought us not only bread but the bread of life as well."

Continuing the celebration theme, WMU participants observed the 10th anniversary of the Missionary Education Council.

In a panel discussion led by Weatherford, agency leaders R. Keith Parks of the Foreign Mission Board; James Smith of the Brotherhood Commission; Lloyd Elder of the Sunday School Board; and Bob Banks, interim president of the Home Mission Board, outlined their actions, goals, and strategies to strengthen missionary education for the denomination. During the closing session, Larry Lewis was introduced as new president of the Home Mission Board.

Not only will they be celebrating their 100th birthday next year, but WMU members will also be observing the centennial of the annual offering for foreign missions.

Weatherford announced a series of missions tours to China next year in commemoration of the event. Known now as the Lottie Moon Christmas Offering, the annual emphasis has provided almost one billion dollars for foreign missions endeavors.

Share facts, say researchers

ST. LOUIS — Southern Baptist agency and state convention research users were asked Saturday to do more research, devote increasing resources to accomplish it, and secure publicity for their work.

Don Mabry, president of the Southern Baptist Research Fellowship, told more than 50 participants at the group's annual meeting that "a lot more time, energy, and money need to go into research," with increased attention to securing data on the local congregation.

"Most decisions in Southern Baptist life are being made on suppositions, not facts, said Mabry in his president's address.

"We need ways to share facts," he said, and urged submission of stories on research to Baptist Press, the Southern Baptist national news agency. Mabry is director of the Missions Division of the Louisiana Baptist Convention.

The research fellowship is an informal organization for Southern Baptists with professional interest in and/or assignments for religious research.



Pattie Dent, left, of Holly Springs, Miss., was re-elected recording secretary of the national organization of the Woman's Missionary Union last week during its meeting in St. Louis. Marjorie McCullough, center, of Alexandria, La., was re-elected president. With them is Carolyn Weatherford, a native of House, Miss., who is executive director of the Birmingham-based organization.

Weatherford concerned over giving decrease

ST. LOUIS — The executive board of the national Woman's Missionary Union approved a \$10.7 million operating budget for 1987-88, heard a report that giving to the Annie Armstrong Easter Offering is down this year, and added six voting members to the board during its biannual meeting.

The budget represents a 3.5 percent increase over the 1986-87 budget. Major budget items include \$3.3 million for staff salaries, \$2.3 million for magazine production, and \$800,000 for personnel benefits.

Executive Director Carolyn Weatherford reported that contributions to the Easter offering this year are lagging behind receipts for the same period in 1986. To date, less than one-third of the \$37.5 million goal has been collected — a cause for concern, Weatherford said, since the highest levels of giving traditionally occur during March, April, and May each year.

Speculation is that the offering giving is down due, in part, to some local churches withholding donations to protest the trustee action by the Home Mission Board, which discontinued financial support for women pastors, Weatherford said.

Weatherford reported that she had sent a letter to all SBC pastors in March urging them to not withhold funds but to continue to support the Easter offering. She also urged the WMU state leaders to do all they can to promote the offering to their state conventions.

While the national WMU has stayed out of SBC convention politics as much as possible in recent years, "We are going to fight when missions support is at stake," Weatherford said later. "We don't have a fight in the controversy except as it affects missions support."

During the meeting, she called the WMU leaders into a prayer session for "Southern Baptists to forget the controversy and go to winning the world."

The six new members added to the board are Barbara Young of An-

chorage, Alaska; Linda Johnston of Reno, Nev.; Mary Knapton of Endicott, N.Y.; Susan Brindle of Portsmouth, N.H.; Grady Cox of Bensalem, Penn.; and Roberta Cox Edwards of Brigham City, Utah.

The six became eligible for representation on the WMU board following action taken in January which patterns the method of representation after the method used by the SBC Executive Committee.

When the SBC Executive Committee adopted a bylaw change in September 1986 allowing for greater representation by some state conventions on SBC boards and agencies, the WMU executive board made the same change in its bylaws.

In other action, the board:

— Directed the staff to conduct a review of the salary administration plan for headquarters personnel. Weatherford will appoint a committee to re-evaluate job classifications, hiring procedures, and the document used for job evaluations. During a board meeting last year, WMU trustees determined to bring the national WMU headquarters staff salaries into "parity" with other SBC boards and agencies "as quickly as possible," Weatherford said. This review is one step in that process, she said. Currently, WMU staff salaries are lower than any other SBC agency on board.

— Ratified action taken by the board's finance committee June 1 which created the position of systems director. Anne Gore, financial services group manager, was promoted to the new position. Her responsibilities include internal auditing, investment managing, and management information systems. The financial services group was renamed the general accounting group. Sue Crumley of Atlanta, Ga., joined the staff June 1 as manager of that group.

— Named a new auditing firm. Ernst & Whinney will serve as external auditors for the 1986-87 budget year. For many years, Peat, Marwick & Mitchell accounting firm has conducted the external audits for WMU.



A study in studying

Carl and Nancy Ford, members of Second Avenue Church, Laurel, join an inanimate friend in a plaza in downtown St. Louis between SBC sessions there last week. She's with Social Security Administration, and he's an attorney and was a

member of the Committee on Committees. Nancy Ford said the statue depicts her study pose when she was a student at Ole Miss.

Pastors hear about inerrancy, human actions, spiritual goals

ST. LOUIS, More than 13,000 preachers at the Southern Baptist Pastors' Conference were challenged to demonstrate integrity, personal evangelism, and forgiveness and maintain allegiance to an infallible, inerrant interpretation of Scripture.

Two former presidents of the Southern Baptist Convention urged pastors to stand firm in the view of Scripture supported by the fundamental-conservative faction of the denomination during an eight-year debate.

Calling the Bible the inerrant Word of God, James T. Draper, pastor of First Baptist Church, Euless, Texas, and 1983-84 SBC president, said, "The Bible must be inerrant or it is not the Word of God."

Speaking to fellow pastors on truth and integrity, Draper said truth is important to God because "He (God) is truth."

"If God is truth," Draper added, "the Bible is inerrant."

Draper said if there is any one place where people should hear the "truth and nothing but the truth, it ought to be the church."

He also said, "We (Southern Baptists) can't deal with the problems of the Christian world and the SBC in particular, until we get honest where we are."

"We all ought to be for peace, but not at any price. We must stand for integrity before God."

Evangelist Bailey Smith of Del City, Okla., and 1981-82 SBC president, said he could end the whole debate over whether the Bible is the inerrant, infallible Word of God with just two words: "It is."

"If the whole world vote that the Bible is not the infallible, inerrant Word

of God, it still would be the infallible Word of God," he said to a thunderous roar of approval.

"We better quit apologizing for God's Word," Smith continued. "We've got a power that the world needs to know about. The Great Commission says go, and you can't go by praying, attending, or giving."

New Orleans Seminary President Landrum Leavell II, told the pastors that Southern Baptists are spending "our time, energies, and money jockeying over who will run the machinery."

"We have the money, organization, machinery, programs, and manpower" to make an impact for Christ, Leavell said. "However, we have taken what God has given in rich abundance and compromised these gifts, intended to be means to an end, and made them ends in themselves."

"The worst and most dangerous brand of humanism is not that espoused by the agnostic or atheistic humanist, but by professing Christians who claim to have resurrection power, yet rely on human actions to achieve spiritual goals."

In the first of 13 sermons in the pastors' conference, Tom Elliff, pastor of First Southern Baptist Church, Del City, called the pastors to practice forgiveness daily in their lives.

Elliff gave several personal examples in his sermon, including the divorce of his parents after 43 years of marriage, to encourage pastors to "choose to forgive, by God's grace."

"When you choose to forgive someone, it removes you as a factor in their behavior, because you are trusting God to deal with that person," he continued. "Forgiveness is an act of faith, because it casts you totally on

the resources of God and restores you to usefulness."

In another session, Jerry Sutton, pastor of Two Rivers Baptist Church, Nashville, Tenn., challenged the pastors to "boldly contend for the faith."

"We need to quit making excuses for not reaching people," Sutton said. "To say the denominational controversy is the reason for not reaching people is only an excuse. There are lost people in your community and you have no excuse."

Stan Coffey, pastor of San Jacinto Baptist Church, Amarillo, Texas, was elected president of the 1988 Pastors' Conference following his nomination by former SBC President Charles Stanley of Atlanta.

Gerald Davidson, pastor of First Baptist Church, Arnold, Mo., was elected vice president, and Don Deel, pastor of Eastlake Baptist Church, Merrillville, Ind., secretary-treasurer.

No paper next week

The Baptist Record issues 50 editions annually, usually skipping the week of Christmas and one week near the Fourth of July. Hence, no Baptist Record will be printed next week, for July 2.

'Hold to your beliefs,' Forum speakers say

ST. LOUIS — Following a theme of disenfranchisement and hope, speakers at the Southern Baptist Forum alternately encouraged participants to hold to their beliefs and admonished them to work for peace and reconciliation.

Attendance at the fourth annual meeting of Southern Baptist moderates fluctuated between crowds of 1,500 and 2,000 Sunday night and Monday afternoon and a low of about 600 Monday morning.

Roy L. Honeycutt, president of Southern Seminary, Louisville, Ky., and James Slatton, pastor of River Road Church, Richmond, Va., sounded themes of exile and faint hope.

Honeycutt said moderates were "totally bankrupt. We have no voice, no participation, little representation, and no power." He urged Southern Baptist "exiles" to search for the hope which can dawn through one's commitment to God.

"Unless we recover the power of biblical hope, we will destroy ourselves through cynicism and despair."

Slatton, a leader in the moderate camp, told Forum participants they have been disenfranchised.

Fundamentalists are willing to count moderates' noses and money but do not have room for their theology, he contended.

Slatton encouraged moderates to continue to be themselves and to remain faithful to their beliefs even though they do not have the safety of a crowd. He also challenged them to work with him to "save this great Christian community from passing into the long night of sterile conformity."

Nancy Sehested, associate pastor of Oakhurst Baptist Church, Decatur, Ga., and Dan Yearly, pastor of University Baptist Church, Coral Gables, Fla., suggested an emphasis on the biblical priorities of ministry as a way to handle their current exile from convention power.

Sehested stressed that the authority of a "real minister" comes not from seminary degrees, TV ministries, or large budgets but from remaining faithful to the gospel.

"Real ministers," she said, are "people who in the power of the Lord are strong enough to give their lives for the sake of the faith, appearing weak in worldly wisdom and standards but challenging the world as it has never been challenged before."

Yearly proposed steps for reconciliation, beginning with a continuing effort to be an ambassador for Christ.

"Nobody can keep me from preaching the gospel," he said.

Other steps he suggested were to stop praying for his brothers and start praying with them, and to eliminate the desire to agitate.

Sounding perhaps the strongest note for peace was John H. Hewett, pastor of First Baptist Church, Asheville, N.C., who proposed compromise with room for diversity.

He urged Southern Baptists to acknowledge the diversity of Christian experience, emphasizing that all members are necessary.

"If we really want peace, let us stop calling unclean or unwelcome any

persons whom the giver of this feast has invited to his table," Hewett said.

Commenting on those who have called for a "divorce" within the denomination or advocated a fight to the finish, he said, "If anyone 'wins' this family fight, we all lose."

Other speakers include Rosalynn Carter, wife of former President Jimmy Carter; Don Aderhold, pastor of Columbia Drive Baptist Church, Decatur, Ga.; Fisher Humphries, theology professor at New Orleans Seminary; and Lavonn Brown, pastor of First Baptist Church, Norman, Okla.

During the business session, participants approved recommendations from the steering committee about the SBC Forum's purpose and method of operation. New steering committee members elected are Nathan Stone, pastor of Manor Baptist Church, San Antonio, Texas; Sara Frances Anders of Pineville, La., and Jon Stubblefield, pastor of Walnut Street Baptist Church, Louisville, Ky.

Carter told of her work with the mentally ill, as well as for other "people who suffer and need a voice." She discussed the work she and her husband do with Habitat for Humanity, a non-profit organization that builds houses for people in need.

In describing a recently published book she co-authored with her husband, Carter recalled being "devastated" when her husband failed to win re-election to the presidency.

"I thought my world would end," she said, adding she asked why God would let such a thing happen. "It was hard to accept that our priorities are not the priorities of God."

J. Don Aderhold, pastor of Columbia Drive Baptist Church in Decatur, Ga., described the transformation his church underwent when confronted with a rapidly changing suburban neighborhood.

Rather than relocating or closing — as did every other Southern Baptist church in Decatur at that time — the church, under Aderhold's leadership, opted to stay and try to be "Christ's church."

The church, Aderhold said, now is characterized by a strong fellowship in the midst of great diversity.

"An openness and acceptance of all people exists now in sharp contrast to the tensions and anxieties experienced initially from the gathering of diverse people," he said. "The pessimism and defeat which characterized the church during the first stage of change have been replaced with a spirit of positiveness and optimism."

Misfortune strengthens our faith which otherwise would become weak and flabby through non-use.

Do not be afraid of opposition. A kite rises against the wind, not with it.

Getting even with a person means putting yourself on his level.

Executive Committee elects Charles Sullivan president

ST. LOUIS, Charles W. Sullivan, pastor of First Baptist Church of Lenoir City, Tenn., was elected chairman of the Executive Committee of the Southern Baptist Convention by one vote during the group's post convention organizational meeting.

In its preconvention session, the Executive Committee, honored the memory of Owen Cooper of Mississippi, who died Nov. 8, 1986, through a resolution. A copy of the resolution was presented to Mrs. Elizabeth Cooper, his widow, who attended the session.

Sullivan defeated Darrell W. Robinson, pastor of Dauphin Way Baptist Church in Mobile, Ala., by a 30-29 secret ballot vote.

Frank Lady, a layman from Jonesboro, Ark., made the motion to cast secret ballots, which is acceptable under Robert's Rule of Orders, according to outgoing chairman David C. Maddox, a layman from Temple Baptist Church in Santa Barbara, Calif.

Maddox noted, however, he "did not recall the vote being done that way (secret ballot) in recent years."

Thomas A. Hinson, pastor of First Baptist Church of West Memphis, Ark., nominated Sullivan to chair the Executive Committee. He said Sullivan was a "man who knows and loves the Lord and is committed to what Baptists believe."

Robinson was nominated by James E. Jones, pastor of Campbellsville Baptist Church in Campbellsville, Ky. Jones described Robinson as a Christian statesman who "believes in the Bible as the inerrant Word of God and one who preaches it and lives it."

A third candidate, Harmon M. Born, a layman from Rex, Ga., was nominated by Kenneth L. Mahanes,

pastor of Far Hills Baptist Church in Dayton, Ohio. He asked his name be withdrawn.

Jones nominated Robinson to serve as vice chairman. Paul Pressler, a layman from Houston, Texas, seconded the nomination and asked that Robinson be elected by acclamation. The motion met no opposition.

Two men were nominated for the post of recording secretary. James F. Yates, pastor of First Baptist Church of Yazoo City, Miss., was nominated by Tommy King, a layman from Columbia, Miss. Ed Drake, a layman from Dallas, Texas, nominated Sam W. Pace, executive director/treasurer of the Comanche-Cotton Baptist Association in Lawton, Okla., to oppose Yates.

In another secret ballot vote, Pace defeated Yates 31-27. Sullivan declined to vote.

The next meeting of the committee will be Sept. 21-23 in Nashville, Tenn. An orientation meeting for new members will be held Aug. 25-28 in Nashville.

Upon receiving the copy of the resolution memorializing her husband, Mrs. Cooper said that she was thankful from a grateful heart. "When Owen was elected to the Executive Committee," she said, "he gave it priority. He was a member of the Executive Committee for 26 years through the procedure of being elected to serve on it and because of serving two terms as president of the Southern Baptist Convention. Owen was a person with three emphases in life. First was God, his church, and the denomination; second was his family; and third was the State of Mississippi. I am grateful for the years he gave this committee."

In its preconvention session, the

committee also received as information a report from the special study committee on the Radio and Television Commission.

Questions were raised about the financial condition of the agency headquartered in Fort Worth, Texas. Concern was expressed that efforts to raise funds had resulted in a deficit of about \$600,000.

Harmon Born, a layman from Atlanta and chairman of the special committee, said there was "no doubt" the commission had spent more money than it raised, but noted they had abandoned those fund-raising efforts and were now using different methods.

He noted the commission has a current cash flow problem; but, again, steps were implemented "to live within the revenue."

Jimmy Allen, president of the Radio and Television Commission, assured the committee members "we're not in a financial crisis to the point of someone foreclosing." He acknowledged the cash flow problem but said ways to alleviate those problems are being planned.

In other action the Committee:

— Acknowledged that a contract has been signed with C. Barry McCartry of Roanoke Rapids, N.C., to serve as parliamentarian to SBC President Adrian Rogers during the annual meeting of the convention June 16-18.

— Authorized an honorarium of \$1,300 each for the SBC recording secretary, assistant to the recording secretary, and the SBC registration secretary.

— Heard a report detailing mission and evangelism plans for the SBC annual meeting in Las Vegas, Nev., in 1989.

Thursday, June 25, 1987

BAPTIST RECORD PAGE 7



Women Ministers — New officers of Southern Baptist Women in Ministry were elected during the organization's fifth annual meeting June 13-14 in St. Louis. They are (from left) Anne P. Rosser, pastor of Bainbridge South Hampton Baptist Church, Richmond, Va., vice president; Elizabeth S. Bellinger, inner city ministry chaplain, Waco, Texas, president; Diane E. Hill of Elizabeth City, N.C., recording secretary; and Marilyn Prickett, director of Christian social ministries for the District of Columbia Baptist Convention, program chairperson. Not pictured is Deborah Whishand Stinson, chaplain at Houston (Texas) Baptist Hospital, treasurer, and Pat Bailey, professor of social work at Southern Baptist Theological Seminary in Louisville, Ky., membership coordinator. (Photo by John McTyre)

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Peace Committee findings, co...



Peace Report — Charles Fuller, chairman of the Southern Baptist Convention Peace Committee, delivered the committee's report to messengers to the SBC annual meeting, flanked by the other members of the committee. Messengers over-

whelmingly approved the report, designed to bring reconciliation within the convention. Charles Pickering, vice-chairman of Laurel, is third from right. (Photo by Paul Obregon)

The findings, conclusions, and recommendations of the Southern Baptist Convention Peace Committee follow. The first two sections of the report were the introduction and the sources of the controversy. Those sections were picked up mostly from previously published material. In the interest of getting the report of the committee to readers as quickly as possible, we are running the findings, conclusions, and recommendations this week. We will print the introduction and sources sections next week.

The Peace Committee was made up of the following persons:

Charles G. Fuller, Chairman
Harmon M. Born
Doyle E. Carlton, Jr.
Mrs. Morris H. Chapman
*William O. Crews
Robert E. Cuttino
Mrs. A. Harrison Gregory
Jim Henry
William E. Hull
Herschel H. Hobbs
Albert McClellan
Charles W. Pickering
William E. Poe
Ray E. Roberts
Adrian P. Rogers
*Cecil E. Sherman
John Sullivan
Daniel G. Vestal
Jerry Vines
Edwin H. Young
*Charles F. Stanley
*W. Winfred Moore

*NOTE: William O. Crews was elected president of Golden Gate Baptist Theological Seminary October 13, 1986, but was asked to remain as a

member; Cecil E. Sherman resigned from the Special Committee Oct. 22, 1986, and was replaced by Peter James Flaming; Charles F. Stanley and W. Winfred Moore served by virtue of office as president and first vice-president of the Convention.

II FINDINGS

The Peace Committee has made findings on Scripture and on politics.

On Theology: The Committee found there is significant diversity in the understanding of Article I "on Scripture" of the Baptist Faith and Message Statement of 1963. The Committee found there are at least two separate and distinct interpretations of the article. One holding "truth without any mixture of error for its matter," mean all areas — historical, scientific, theological and philosophical. The other holds "truth" relates only to matters of faith and practice.

The Committee, discussing whether the faculties of the SBC seminaries adequately reflect the views of many Southern Baptists who believe in the first interpretation, found there was not a theological balance represented in the faculties of Southern Baptist Theological Seminary or Southeastern Baptist Theological Seminary.

The Committee adopted two statements concerning its findings on theology, one a "foundational" statement, and the other a more elaborate statement.

The "Foundational Statement On Theology":

The Committee agreed the following Scripture references should be read as an introduction to the "Founda-

tional Statement on Theology:" Deuteronomy 4:2; Joshua 1:7; Psalm 119:160; Matthew 5:18; II Timothy 3:16; Revelation 22:10.)

"It is the conclusion of the majority of the Peace Committee that the cause of peace within the Southern Baptist Convention will be greatly enhanced by the affirmation of the whole Bible as being 'not errant in any area of reality.'

"Therefore, we exhort the trustees and administrators of our seminaries and other agencies affiliated with or supported by the Southern Baptist Convention to faithfully discharge their responsibility to carefully preserve the doctrinal integrity of our institutions receiving our support, and only employ professional staff who believe in the divine inspiration of the whole Bible and that the Bible is 'truth without any mixture of error.'

The Committee also adopted the more elaborate statement on Scripture.

The "Statement On Scripture":

We, as a Peace Committee, affirm biblical authority for all of life and for all fields of knowledge. The Bible is a book of redemption, not a book of science, psychology, sociology or economics. But, where the Bible speaks, the Bible speaks truth in all realms of reality and to all fields of knowledge. The Bible, when properly interpreted, is authoritative to all of life.

We, as a Peace Committee, reaffirm the Baptist commitment to the absolute authority of Scripture, and to the historic Baptist position that the

Bible has 'truth without any mixture of error for its matter.' We affirm that the narratives of Scripture are historically and factually accurate. We affirm that the historic accounts of the miraculous and the supernatural are truthful as given by God and recorded by the biblical writers.

We, as a Peace Committee, have found that most Southern Baptists see 'truth without any mixture of error for its matter,' as meaning, for example, that

(1) They believe in direct creation of mankind and therefore they believe Adam and Eve were real persons.

(2) They believe the named authors did indeed write the biblical books attributed to them by those books.

(3) They believe the miracles described in Scripture did indeed occur as supernatural events in history.

(4) They believe that the historical narratives given by biblical authors are indeed accurate and reliable as given by those authors.

We call upon Southern Baptist institutions to recognize the great number of Southern Baptists who believe this interpretation of our confessional statement and, in the future, to build their professional staffs and faculties from those who clearly reflect such dominant convictions and beliefs held by Southern Baptists at large.

However, some members of the Peace Committee differ from this viewpoint. They would hold that "truth without any mixture of error" relates only to faith and practice. They would also prefer a broader

theological perspective. Yet, we have learned to live together on the Peace Committee in mutual charity and commitment to each other. We pledge our mutual efforts to fulfill the Great Commission and we call on others within our Convention to make the same pledge.

On Politics: The Committee has found that the sources of the political aspect of the controversy are long standing. Historically, informal political groups or coalitions have emerged in Southern Baptist life. Prior to the last decade, most of these groups operated informally by word-of-mouth among mutual acquaintances interested in selecting the leadership of the Southern Baptist Convention. More recently, these groups have developed organized coalitions centered around theological perceptions and committed to electing leadership committed to a particular viewpoint. The effort has been largely successful but led to the formation of a counter-effort which has increased hostility and turned up the heat on the controversy.

After its investigation, the Peace Committee found "that the extent of political activity . . . at the present time creates distrust, diminishes our ability to do missions and evangelism, is detrimental to our influence and impedes our ability to serve our Lord."

The Committee adopted two statements, one a "foundational" statement and the other a more elaborate statement.

The "Foundational Statement On Politics":

It is the unanimous conclusion of the Peace Committee that fairness in the appointive process will contribute to peace.

Therefore, we exhort the present and future presidents of the Southern Baptist Convention, the Committee on Committees and the Committee on Boards to select nominees who endorse the Baptist Faith and Message Statement and are drawn in balanced fashion from the broad spectrum of loyal, cooperative Southern Baptists, representative of the diversity of our denomination.

The more elaborate statement on politics also was adopted.

The "Statement On Politics":

Politics are intrinsically a part of congregational polity, i.e., voting, public and private discussions, influencing others to share one's view.

Historically, informal political groups or coalitions have emerged in Southern Baptist life. Prior to the last decade, most of these groups operated informally by word-of-mouth among mutual acquaintances interested in selecting the leadership of the Southern Baptist Convention. More recently, these groups have developed organized coalitions centered on theological perceptions and individual leaders committed to a defined viewpoint. These coalitions have adopted political strategies for electing officers of the Convention, appointing committees, and changing or preserving the character of accepted institutions. These strategies have included extensive travel, numerous informational and ideological meetings, mailouts, network of representatives

Conclusions, recommendations

who share in this common strategy, and sustained efforts to recruit messengers to attend the Convention.

We as a Peace Committee recognize that these political coalitions and strategies were born in part, at least, out of deep conviction and concern for theological issues.

But, we believe that the time has come for the Convention to move beyond this kind of politics. We find that the extent of political activity within the Southern Baptist Convention at the present time promotes a party spirit, creates discord, division and distrust, diminishes our ability to do missions and evangelism, is detrimental to our influence and impedes our ability to serve our Lord.

If allowed to continue unchecked, such political activity in the Convention can have disastrous consequences affecting our ability to serve our Lord and do His work.

Steps have been taken and additional steps are recommended in this report to resolve the theological issues involved in our present controversy. Because of our fear of the consequences of continued organized political activity within our Convention, and since steps have been and will continue to be taken to resolve theological issues, we feel that continued organized political activity within the Southern Baptist Convention is no longer necessary, desirable, or appropriate. We think the continuation of such political activity in the future would be unacceptable and could be disastrous.

We recommend that the Southern Baptist Convention request all organized political factions to discontinue the organized political activity in which they are now engaged. We think the following specific activities are out of place and request all groups to discontinue these specific political activities:

(1) Organized political activity.
(2) Political strategies developed by a group with central control.

(3) Holding information-ideological meetings.

(4) Extensive travel on behalf of political objectives within the Convention.

(5) Extensive mail-outs to promote political objectives in the Convention.

In 1986, the Southern Baptist Convention adopted the report of the Peace Committee which found:

(1) Some spokesmen on both sides of the political spectrum have used intemperate, inflammatory and unguarded language, i.e., "going for the jugular," "Holy War," "independent fundamentalists," "flaming liberal," and other pejorative terms.

(2) Some spokesmen on both sides of the political spectrum and the autonomous independent journals on both sides of the issue have labeled and attributed improper motives to people with whom they disagree.

(3) Distribution of news is necessary in a democratic society. There have been instances when news releases have been altered, distorting the intent of the article and oftentimes creating confusion. In some denominational papers and in some autonomous independent journals, there has been prejudice against the conservative political activists and in

some autonomous independent journals there has been prejudice against the moderate side.

The Convention in Atlanta adopted the recommendations of the Peace Committee as follows:

— That the Convention deplore the use of the type of intemperate, inflammatory and unguarded language used by some spokesmen on both sides of the political spectrum.

— That the Convention urge Baptist Press, the state Baptist papers and the autonomous independent journals to be especially careful to be fair and accurate in reporting events in the Convention and refrain from labeling and attributing improper motives.

Despite these recommendations approved by the Southern Baptist Convention, the Peace Committee finds that some of the state Baptist papers and the autonomous journals — The Southern Baptist Advocate, SBC Today, Baptists United News and The Baptist Laity Journal — have continued to use intemperate, inflammatory language and have labeled individuals and impugned motives.

We renew again our request to these papers and journals to contribute to the process of reconciliation and the promotion of our cooperative work together as we seek to do the work of Christ. We again call upon all state Baptist papers and the independent autonomous journals to comply with the action taken at the Atlanta Convention and outlined above. We call upon individual Southern Baptists to use their influence to help stop the divisive actions.

We, the Peace Committee, ask Baptist Press, all Baptist state papers, Baptist publications and independent autonomous journals to refrain from using terms and labels, specifically terms such as fundamentalist, liberal, fundamental-conservative and moderate-conservative.

III. CONCLUSIONS

The enabling resolutions of the Southern Baptist Convention at the 1985 Dallas Convention commissioned this special committee to determine the sources of the controversies within the Convention and to make findings and recommendations that would make it possible for Southern Baptists to effect reconciliation and to continue to cooperate in carrying out evangelism, missions, Christian education, and other causes.

Making peace among all Southern Baptists was not to be the work of the Committee. Reconciliation was, and still is, the key word. Surely, there must be peace; that is, there must be an end to hostility among us, which is peace. Committed Christians must live in peace. No recommendation of the committee is needed to effect peace — it is found in the heart of the believer.

Reconciliation may be a first cousin to peace, but it rests on a different foundation. To reconcile is to harmonize, to cause to be friendly again, to reunite, to accept our differences and to cooperate in all undertakings which enhance our mutual interests and goals. It was only through a subtle process of reconciliation, taking place over 142 years of history, that Southern Baptists have with God's

blessing, and His help, achieved a preeminent position in missions, education and evangelism. We have kept our differences from creating hostility, until recently, and not only have we lived in peace but with remarkable harmony and cooperation.

We must never try to impose upon individual Southern Baptists nor local congregations a specific view of how Scripture must be interpreted. If such an attempt is made then reconciliation is not the goal nor is it possible to achieve.

There is but one way for us to survive intact as a denomination. It involves the recognition of some basic facts, among which are these:

(1) Changes are now taking place in the leadership of many Southern Baptist Convention boards.

(2) These changes will impact these boards and agencies for years to come.

(3) The role of many who have exercised leadership in the past will change as colleagues of different persuasions will fill leadership roles.

(4) This change will mean that some who have been in general agreement with Convention programs in the past will have less involvement, while those who previously have had difficulty in agreeing with certain Convention programs will have more involvement.

(5) We have seen changes in Southern Baptist life in the past and we will see changes in the future. The important issue is that we must continue to be faithful stewards of the opportunities God has given Southern Baptists.

How then can we survive intact or substantially that way?

First, the hostility must cease within the heart of each of us. That brings peace.

Second, our leaders must have and must demonstrate a view of Baptist life that reaches beyond the limits of their own personal theology. No effort should be made or should be permitted to be made which would seek to eliminate from Baptist life theological beliefs or practices which are consistent with the Baptist Faith and Message Statement and which have found traditional acceptance by substantial numbers of our people. Proponents of extreme positions at each end of the current Baptist theological spectrum should be encouraged to major on those things which lead to cooperative efforts and to minimize divisive issues and controversies.

Third, and most important, nothing must be allowed to stand in the way of genuine cooperation in missions, Christian education, evangelism and our other traditional causes. While different leaders may arise, the nature and work of our Christian cooperative enterprise must continue unabated.

Finally, we should recognize and freely admit that the greatest source of our strength as a denomination lies in the thousands of local church congregations that support our cooperative undertakings. Through long years of experience, they have learned to trust our leaders, our agen-

cies and institutions and, because of that trust, they have provided magnificent support and responded to their leadership.

We have proclaimed this to be God's way of doing His work. Through continued cooperation in His enterprises, we can continue this mighty work. If we insist on having our way, drawing lines which exclude from places of leadership and responsibility those who do not hold our specific viewpoint, we can destroy what God has created in the Southern Baptist Convention. If, however, we can maintain a cooperative spirit and let our sense of Christian love bridge the gap of the diversity among us, we can continue to bear effective witness to His Kingdom enterprise throughout all the World.

IV. RECOMMENDATIONS

We make the following recommendations:

I. Although the Baptist Faith and Message Statement of 1963 is a statement of basic belief, it is not a creed. Baptists are non-creedal, in that they do not impose a man-made interpretation of Scripture on others. Baptists, however, declare their commitment to commonly held interpretations which then become parameters for cooperation. Therefore, we recommend that we:

1. Reaffirm the 1963 Baptist Faith and Message Statement as the guideline by which all of the agencies of the Southern Baptist Convention are to conduct their work.

2. Request, respectfully, all Southern Baptists to continue their high view of Scripture as "given by the inspiration of God (II Tim. 3:16), and to diligently teach and proclaim the truthfulness, the reliability and the authority of the Bible.

II. Although all Southern Baptists do not understand the Baptist Faith and Message Statement on Scripture the same way, this diversity should not create hostility towards each other, stand in the way of genuine cooperation, or interfere with the rights and privileges of all Southern Baptists within the denomination to participate in its affairs.

Because fairness in the process of making committee and board appointments is essential to the process of reconciliation and peace, the Committee recommends that the present and all future presidents of the Southern Baptist Convention, the Committee on Committees and the Committee on Boards select nominees who endorse the Baptist Faith and Message Statement, and are drawn in balanced fashion from the board spectrum of loyal, cooperative Southern Baptists, representative of the diversity of our denomination.

Recognizing the nature of our diversity and the rightful place of biblical interpretation, we believe we can learn from each other and in the long run, we can protect each other from unwanted extremes.

We, therefore, further recommend that the Southern Baptist Convention continue in every attempt to remain a unified fellowship, rejecting the notion of any official division of our body.

III. We recommend that the Southern Baptist Convention Executive Committee study and report to the Southern Baptist Convention in 1988, a Convention bylaw establishing an Office of Parliamentarian, and that the study include the following considerations:

1. The president and two vice-presidents, acting together, shall annually appoint a chief parliamentarian and two assistant parliamentarians to advise the presiding officer of the Convention on matters of parliamentary procedure.

2. The chief parliamentarian shall be a fully certified member of the American Institute of Parliamentarians who has the experience to serve effectively at annual sessions of the Southern Baptist Convention.

IV. In view of the fact that the Cooperative Program is the lifeline of all that we are doing as Southern Baptists, we commend our churches and state conventions for their increased giving to the Cooperative Program and we recommend to our people that they continue their strong support of the Cooperative Program.

We recognize the historic right of each Southern Baptist church to give to the work of the agencies in keeping with its deeply held convictions, without intimidation or criticism.

We recommend that the Cooperative Program be continued unchanged.

V. We recommend that, in view of the intense public discussions of the last few years, that trustees determine the theological positions of the seminary administrators and faculty members in order to guide them in renewing their determination to stand by the Baptist Faith and Message Statement of 1963, to the Glorieta Statement of their intention to work toward reconciliation of the conflict in the Convention, and to their own institutional declarations of faith as the guidelines by which they will teach their students in preparation for Gospel ministry in the churches, mission fields and service to the denomination.

The Bible is a book of redemption, not a book of science, psychology, sociology or economics. But, where the Bible speaks, the Bible speaks truth in all realms of reality and to all fields of knowledge. The Bible, when properly interpreted, is authoritative to all of life.

We call upon Southern Baptist institutions to recognize the great number of Southern Baptists who believe this interpretation of Article I of the Baptist Faith and Message Statement of 1963, and, in the future, to build their professional staffs and faculties from those who clearly reflect such dominant convictions and beliefs held by Southern Baptists at large.

We, as a Peace Committee, recognize and respect those in Southern Baptist life whose view of Scripture differs from this one and pledge to continue to cooperate. We pledge the highest regard, charity and commitment to them in our combined efforts to fulfill the Great Commission and we call upon them to

(Continued on page 10)



Evangelists' Officers — The Conference of Southern Baptist Evangelists met during the Southern Baptist Convention annual meeting in St. Louis. Officers for the group are (front from left) Jerry Swimmer, Iuka, Miss., musician; Jay Strack, Cape Coral, Fla., vice president; Henry Linginfelter, Alcoa, Tenn., president; Delton Dees, St. Louis, parliamentarian; (back from left) John Bos, Orlando, Fla., assistant musician; Bob Kendig, Memphis, Tenn., secretary-treasurer; and Dwight (Ike) Reighard, Fayetteville, Ga., pastor adviser. (Photo by John McTyre)



Religious Educators — The Southern Baptist Religious Education Association convened in St. Louis immediately prior to the June 16-18 annual meeting of the Southern Baptist Convention. New SBREA officers are (from left, front row) Joe Haynes, Nashville, Tenn., secretary-treasurer; Irene Bennett, Evans, Ga., president; Elaine Dickson, Nashville, Tenn., executive director; (back row, from left) David W. Sparrow, Memphis, Tenn., central vice president; Leland Kerr, Anniston, Ala., vice president; Bill King, San Antonio, Texas, assistant secretary-treasurer; Lloyd Welch Jr., Raleigh, N.C., eastern vice president; and Jerry Stubblefield, Mill Valley, Calif., president-elect. Not pictured is Dale Shook, Hobbs, N.M., western vice president. (Photo by John McTyre)

Peace Committee findings

(Continued from page 9)
make the same pledge.

VI. We recommend that the Southern Baptist Convention request all organized political factions to discontinue the organized political activity in which they are now engaged. At this time, we think the following specific political activity is out of place and we request all groups to discontinue the following specific political activities:

(1) Organized political activity.
(2) Political strategies developed by a group with central control.

(3) Holding information/ideological meetings.

(4) Extensive travel on behalf of political objectives within the Convention.

(5) Extensive mailouts to promote political objectives in the Convention.

VII. We recommend that Baptist Press, all state Baptist papers, independent autonomous journals and individual Southern Baptists to refrain from the use of intemperate and inflammatory language, labelling individuals and impugning motives.

Specifically, we request that all Baptist writers and individual Baptists refrain from characterizing fellow Southern Baptists in terms such as "fundamentalist," "liberal," "fundamental-conservative," "moderate-conservative."

We request all Southern Baptists to take a positive view of Southern Baptist life, to use their influence to help stop the above divisive actions and to contribute to the process of reconciliation and the promotion of our cooperative endeavors as we seek to do the work of Christ.

VIII. We recommend that the Southern Baptist Convention request the SBC Resolutions Committee to continue its policy of not presenting resolutions that are divisive in Southern Baptist life for at least the next three years.

IX. We recommend that the leadership of the Pastors' Conference and the SBC Forum take immediate steps to explore the possibility of "getting together" in ways that will enhance and promote our mutually strong beliefs as expressed in the Baptist

Faith and Message Statement.

X. We recommend that the Southern Baptist Convention continue the present 22 members of the SBC Peace Committee to serve for up to, but not to exceed, three years for the purpose of observing the response of all agencies, officers and other participants to the recommendations of the Peace Committee in an effort to encourage compliance and foster harmonious working relationships among all segments of our Baptist family. The Peace Committee would meet once each year at a time of its own choosing and would make an appropriate report to each annual session of the Convention.

He that thinketh by the inch, but talketh by the yard, deserveth to be kicketh by the foot.

If life were as easy as we wish, most of us would sleep all through it.

SBC votes Rogers 3rd, BJCPA, peace report

(Continued from page 3)
two consecutive years, with no restrictions on re-election with one year or more in between.

Jack Stanton, a staffer with Southwest Baptist University in Missouri, was re-elected first vice president in a first ballot victory over three other candidates: Victor Kaneubbe, retired pastor of First Indian Baptist Church, Phoenix; Wallace Jones, pastor of Fee Fee Baptist Church, St. Louis; and Dan Ireland, director of the Alabama Citizens Action program.

Kaneubbe, a former general missionary to the Mississippi Choctaws, was elected second vice president, after coming in second for first VP. Kaneubbe, defeated incumbent second VP Ray Roberts of Asheville, N.C. Others on the ballot were James Flaming, of Richmond, Mike Johnson of Huntsville, Ala., and Jolene Rogers of Oklahoma City.

Besides the Peace Committee report adoption and the presidential election, messengers approved on the first day of the convention an Executive Committee recommendation to continue Southern Baptist participation in the Baptist Joint Committee on Public Affairs in Washington. This recommendation came after the report of a fact-finding committee, which included Yazoo City First Church Pastor James Yates, which endorsed continued cooperation. A motion at last year's convention called for a pull out of SBC cooperation from the BJCPA. The report as adopted by messengers in St. Louis suggested that when the Southern Baptist BJCPA members cannot support a Joint Committee action, that it take separate action. A bylaw change, recommended by the fast finders, was also voted by messengers to enlarge Southern Baptist membership on the Joint Committee and to decrease the number of agency heads, enlarging the at-large membership.

Resolutions passed with only a couple of minor amendments, included opposing abortion, and supporting the Danforth Amendment, opposing textbook censorship, opposing alcohol sale and consumption, and calling for integrity in stewardship. The latter statement specified through an amendment that Southern Baptists are not in any way connected with the PTL or the Moral Majority.

Another resolution, deplored pornography, cited the Holiday Inn chain as the largest offender, but an amendment dropped mention of the National Federation of Decency and Clear TV as groups for Southern Baptists to join with in opposing pornography.

Executive Committee recommendations approved by messengers included a vote without discussion of a 1987-88 Cooperative Program budget of \$132 million. This is a 4.24 percent increase over the 1986-87 budget of \$126.3 million.

All board members were approved after only a couple of attempts to replace individuals. And in the reports from the agencies, one was followed by a minority report. The Christian Life Commission report was criticized by 12 members who did not like

methods used in electing Larry Baker as new executive director, nor did they like his views on abortion, capital punishment, and women in ministry. This was the first minority report in recent years.

In a narrow balloted vote, messengers declined to reconsider their earlier decision to hold the 1989 SBC meeting in Las Vegas. The vote to decline reconsideration was 6,882 to 6,702. The convention voted in 1982 to hold the meeting in Vegas, but several attempts have been made to rescind that decision. SBC attorney Jim Guenther said that though contracts have been made for the convention facilities, legally, the SBC could rescind their previous action.

Messengers voted to meet June 16-18, 1993 in Houston, Texas, and June 15-17, 1994 in Orlando, Fla.

A large number of motions were presented, most being referred to various agencies. They ranged from calling on the Foreign Mission Board to rescind its action to allow appointment of missionaries who have not attended Southern Baptist seminaries, to investigating Baptist Press, to asking for the SBC to fund up to \$100,000 per year the Forum and the Women in Ministry meetings. (The SBC does not fund the Pastors' Conference or any other SBC-related meetings.)

The preacher for the 1988 convention in San Antonio, Texas, will be Joel Gregory, pastor of Travis Avenue Church, Ft. Worth, and Thomas Hinson, pastor of First Church, West Memphis, Ark., will be alternate. John McKay of Ft. Worth, will be music director.

A total of 25,607 messengers registered for this the third largest convention ever.

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Missions Leaders — Members of the Southern Baptist Association of Directors of Missions elected officers during their annual meeting June 14-15 in St. Louis. Officers are (front row, from left) Carl Duck, executive director of Nashville (Tenn.) Baptist Association, president; Mack Smoke, director of missions for Gibson County Baptist Association, Baytown, Texas, first vice president; Dewey Mayfield, director of missions for Columbia Baptist Association, Dothan, Ala., second vice president; (second row, from left) Paul Camp, director of missions for Macon (Ga.) Baptist Association, editor; Bob Schmeltekopf, director of missions for San Antonio (Texas) Baptist Association, host; Bob Wainwright, director of missions for Flat River Baptist Association, Oxford, N.C., treasurer; and Maurice Flowers, director of missions for Jones Baptist Association, Laurel, Miss., secretary. (Photo by Van Payne)

Peace Committee seeks theological positions

(Continued from page 3)
there are political causes as well."

In its report, the committee says:

"In meeting after meeting of the Peace Committee, talk turned to the nature of inspiration of the Scriptures, often to the point of pre-empting the committee's established agenda. Gradually, it became clear that while there might be other theological differences, the authority of the Word of God is the focus of differences. The primary source of the controversy in the Southern Baptist Convention is the Bible; more specifically, the ways in which the Bible is viewed."

It pointed out "all Baptists view the Bible as authoritative," and says the differences have developed around the phrase in the Baptist Faith and Message Statement of 1963 that the Bible "has truth without any mixture of error for its matter."

In its statement, the committee reflects the diversity present on the committee, reporting a "majority" view but specifying not all members of the committee are in agreement with that view.

The report does not include a redefinition of Article I of the Baptist Faith and Message Statement on Scripture but does include illustrations of what committee members mean when they say the Bible has "truth without any mixture of error for its matter."

On Scripture, the committee says: "We, as a Peace Committee, affirm biblical authority for all of life and for all fields of knowledge. The Bible is a book of redemption, not a book of science, psychology, sociology, or economics. But, where the Bible speaks, the Bible speaks truth in all realms of reality and to all fields of knowledge. The Bible, when properly interpreted, is authoritative to all of life."

"We, as a Peace Committee, reaffirm the Baptist commitment to the absolute authority of Scripture, and to

the historic Baptist position that the Bible has 'truth without any mixture of error for its matter.' We affirm that the narratives of Scripture are historically and factually accurate. We affirm that the historic accounts of the miraculous and the supernatural are truthful as given by God and recorded by the biblical writers.

"We, as a Peace Committee, have found that most Southern Baptists see 'truth without any mixture of error for its matter' as meaning, for example, that:

(1) They believe in direct creation of mankind and therefore they believe Adam and Eve were real persons. (2) They believe the named authors did indeed write the biblical books attributed to them by those books. (3) They believe the miracles described in Scripture did indeed occur as supernatural events in history. (4) They believe that the historical narratives given by biblical authors are indeed accurate and reliable as given by those authors."

The report goes on to say:

"We call upon Southern Baptist institutions to recognize the great number of Baptists who believe this interpretation of our confessional statement and, in the future, to build their professional staffs and faculties from those who clearly reflect such dominant convictions and beliefs held by Southern Baptists at large."

The report, however, goes on to add:

"However, some members of the Peace Committee differ from their viewpoint. They would hold that 'truth without any mixture of error' relates only to faith and practice. They would also prefer a broader theological perspective. Yet we have learned to live together on the Peace Committee in mutual charity and commitment to each other. We pledge our mutual efforts to fulfill the Great Commission, and we call on others within our convention to make the same pledge."

While the recommendation on

theology does not include the four illustrative statements, it does include a provision which says:

"We recommend that, in view of the intense public discussions of the last few years, that trustees determine the theological positions of the seminary administrators and faculty members in order to guide them in renewing their determination to stand by the Baptist Faith and Message Statement of 1963, to the Glorieta Statement," in which the seminaries declared their "intention to work toward reconciliation of the conflict in the convention, and to their own institutional declarations of faith as the guidelines by which they will teach their students in preparation for Gospel ministry in the churches, mission fields and service to the denomination."

In addition to a recommendation on Scripture, the Peace Committee also included a recommendation on politics.

The recommendation "requests all organized political factions to discontinue the organized political activity in which they are now engaged. At this time, we think the following specific political activity is out of place and we request all groups to discontinue the following specific political activities:

(1) Organized political activity. (2) Political strategies developed by a group with a central control. (3) Holding information/ideological meetings. (4) Extensive travel on behalf of political objectives within the convention. (5) Extensive mailouts to promote political objectives in the convention."

"In addition to making recommendations on theology and politics, the committee also recommended that messengers reaffirm the Baptist Faith and Message Statement.

"Although the Baptist Faith and Message Statement of 1963 is a statement of basic belief, it is not a creed. Baptists are non-creedal, in that they

(Continued on page 12)

Gulfshore summer conferences — 1987

There is still space available in the conferences listed below and time to register for any one of them.

June 29-July 3	Family Enrichment
July 6-8	Church Administration-Pastoral Ministries
July 9-13	I Youth Music
July 13-17	II Youth Music
July 23-25	Music Leadership
July 27-29	I Sunday School Leadership
July 30-Aug. 1	II Sunday School Leadership
August 3-5	III Sunday School Leadership
August 6-8	IV Sunday School Leadership
August 13-17	IX Youth
August 18-22	IV Senior Adult

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teenager, he struggled to
maintain emotional balance
in a troubled environment.
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acclaimed speaker on the
American family, Dr. Strack
seeks to help others avoid the
disaster he experienced.

There's no question that
families are in crisis. Divorce
rates remain frighteningly
high. Over one million kids
run away every year. Drugs

lure youth into
their devilish snare.
Suicide is the
number two killer
of teenagers.
Yes, families
in our society
are under siege.

But there is hope.
And there are ways to avoid
the pitfalls. This is the message
Jay Strack delivers with
power, simplicity and
brilliance.

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Space is available at Central Hills

Space still remains in Royal Ambassador camps at Central Hills Retreat for the following dates:

- July 29-July 3
- July 13-17
- July 20-24
- July 27-31
- August 3-7

Space is also available for Lad-

Dad camps:
July 6-7
July 8-9

Space will be guaranteed as soon as registration is received, says Dan West, manager of Central Hills. For registration forms, contact Central Hills Baptist Retreat, P. O. Box 237, Kosciusko, MS 39090.

Grandmother/Granddaughter Overnight scheduled: Garaywa

The third annual Grandmother/Granddaughter Overnight will be held at Camp Garaywa on July 10 and 11. Baptist Women are encouraged to bring their granddaughters, grades 1-6, for a fun-filled time of learning about other countries, games, singing, meeting missionaries, and making new friends. The swimming pool will be open on Friday afternoon and again on Saturday afternoon. Lifeguards will be on duty.

Special guest speakers during the overnight will be missionaries Teresa Bolls of Niger Republic, Mary Elizabeth Ray of Japan, and Peggy Wallace of Peru. Wilda Fancher,

state WMU president, will lead a session on grandmothering while the GAs are being led by the summer camp staff. Ashley McCaleb, Baptist Women consultant, will preside during the general sessions.

Those attending will need to bring their Bibles, casual clothes, sheets, towels, personal items, swimsuit and cover-up, if planning to swim. Cost for the overnight is \$19 per person.

Registration will begin at 4 p.m. on Friday. Camp shirts and other souvenirs will be available for purchase.

For more information call Lynda Glass, WMU Office, Phone 968-3800, ext. 3916.

Staff Changes

Kiely Young assumed his duties as pastor of First Church, Greenville, June 21. He was born in Vicksburg and later moved to Meridian, where he was graduated from high school.

He also was graduated from Mississippi College and Southwestern Seminary, where he earned both master of divinity and doctor of ministry degrees. He was ordained by South Side Church, Meridian.

Young goes to First, Greenville, from North Irving Church, Irving, Tex., where he served as pastor nine years.

He is married to the former Penny Mayfield of Meridian who is a registered nurse. They have three children: Durell, 18; Jennifer, 16; and Steven, 13.

Wayne Edwards has accepted the call as minister of education at First Church, Clinton, effective June 1.

A native of Indianola, Edwards is a graduate of Mississippi College and New Orleans Seminary. He served for three years as pastor of Hopewell Church, Newton Association, and the last eight years as pastor of First Church, Eudora, in Northwest Association.

He is an approved state Sunday School worker with adults and is an approved deacon trainer through the Sunday School Board in Nashville.

He is married to the former Patti Pierce of Amory. She, too, is a

graduate of Mississippi College and is an approved state Sunday School worker in children's work and has written video tapes for BTN. They have two children, Scott Lee, eight, and Elizabeth Anne, four.

Clyde L. Caraway began serving as minister of music and education at Lucedale's First Church on May 11.

He and his wife, Mary Lee, are parents of two children, Stephanie and John.

He goes to Lucedale from Trinity Church, Laurel.

John L. Walker is pastor.

Randy Riley is the new minister of education at First Church, Crystal Springs. He and his wife, Cindy, have three children, Christy, Jenny, and Kim.

Warren C. Haney has accepted the call as pastor of Linwood Church, Union. Haney and his wife, Jackie, go to Linwood from First Church, Moody, Tex. The Haneys have three grown children, Michael, Kirk, and Donna.

Linwood Church has called Ronnie White as minister of music. He goes from Pine Grove Church. He is also Youth Services Counselor III for Neshoba, Winston and Kemper counties. His wife, Martha, is an RN at Neshoba General Hospital.

David Bonner has been called as minister of youth for the summer at New Hope Church, Columbus. Bonner is a graduate of Clarke College, and plans to enter Samford University, Birmingham, this fall.



Young

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He is married to the former Patti Pierce of Amory. She, too, is a

Names in the News

Debbie Pittman, an economics major from Columbia, graduated Magna Cum Laude in May from William Carey College.

During her senior year, she won the Wall Street Journal Award, voted on by the faculty to signify the college's outstanding business student. With her award she received a plaque from the Dow Jones Corporation and a year's subscription to the Wall Street Journal.

Brett Alan Valentine, a May graduate of William Carey College, has been named the recipient of the Rotary Foundation Fellowship. Valentine, son of Mr. and Mrs. James G. Valentine of Vicksburg, is the fourth consecutive Carey student to be awarded the fellowship. The award allows the winner a year of study abroad and covers all tuition, housing, meals, and traveling expenses. Valentine will leave in February for New Zealand to study chemistry.

C. L. Garrison, pastor, drowns

C. L. Garrison of Mount Gilead Church (Union Co.) died June 13, 1987 (drowned). He had been pastor for 41 years in Mississippi, Tennessee, Illinois, and Wisconsin.

He is survived by his wife, Hazel (Hall) Garrison, four children, seven grandchildren, four great-grandchildren.

He went to Clarke College, 1946-1949 and received his master of theology degree at Citadel Baptist Theological Seminary, Sacramento, Calif.

Fifth Minor Med Center opens in Memphis

MEMPHIS — A fifth Baptist Minor Medical Center has opened at 5096 Stage Road, Jeff Lowrey, medical director of the minor medical facilities, has announced.

Lowrey said the minor medical centers assumed management of the former MD Now clinic, previously managed by Stagewood Medical Consulting Co., Inc., on June 1.

Patient volume at the four Baptist Minor Medical Centers has increased almost 25 percent since management of the clinics — formerly called MedHelp — changed in 1985, said Stephanie Blair, administrator of the Baptist Minor Medical Centers.

Plans call for the opening of a sixth Baptist Minor Medical Center at 5030 Poplar Ave. later this summer, Blair added.

Mississippi Baptist activities

June 28 Christian Citizenship Sunday (CAC Emphasis)

Devotional

Will you also go away?

By Davis R. Odom

From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, "Will ye also go away?" (John 6:66-67).

It seems like Jesus might be posing this question today. He has just taught about blood sacrifice, and personal commitment to him, and when many heard of sacrifice and commitment, they turned away.

Truly we live in a day of turning away from the Lord. We can't find many Southern Baptists. Other mainline denominations are faltering in attendance and membership. Why are people falling away?

Following Jesus means sacrifice and commitment. It's rugged to be a true disciple of Christ. It always leads to a cross.

People today want blessings without commitment, healing without hurting, and to be served, but never serving.

Our following Christ has been controlled by our lust for the glitter of the world. The almighty dollar, TV, leisure, cruises, camping, the "Sports God," have barely left people time to honor their God. Jesus is a part of many a person's life, but not many persons live totally and completely for him. The search is on for happiness, health, and completeness and the search is sending people on great spiritual goose chases. People search everywhere for peace and they just don't find it. Even people who are Christians falter and fail to meet life's challenges. Pastors are leaving the ministry at a rate of 1,000 a year in Southern Baptist life. The answer to faithfulness lies in total and complete commitment to Jesus.

"Will you also go away?" "Lord, to whom shall we go? Thou hast the words of eternal life."

Davis R. Odom is pastor, Crossgates Church, Brandon.

Peace Committee seeks theological positions

(Continued from page 11)

do not impose a man-made interpretation of Scripture on others. Baptists, however, declare their commitment to commonly held interpretations which then become parameters for cooperation."

Another recommendation notes: "Although all Southern Baptists do not understand the Baptist Faith and Message statement the same way, the diversity should not create hostility toward each other, stand in the way of genuine cooperation or interfere with the rights and privileges of all Southern Baptists within the denomination to participate in its affairs."

It calls on the president and nominating committees to be "fair" in their appointments, drawing nominees "in balanced fashion from the broad spectrum of loyal, cooperative Southern Baptists, representative of the diversity of our denomination."

It also urges the Southern Baptist Convention to "remain a unified fellowship, rejecting the notion of any official division of our body."

In other recommendations, the committee:

— Suggested an SBC bylaw concer-

ning the appointment of a parliamentarian;

— Reaffirmed the Cooperative Program, the SBC's unified giving plan;

— Urged the Baptist news media to refrain from the use of "intemperate and inflammatory language, labelling individuals and impugning motives."

The report specifically asked the Baptist news media to refrain from using such terms as fundamental-conservative, moderate-conservative, fundamentalist and liberal.

— Recommended the leadership of the Pastors' Conference and the SBC Forum "take immediate steps to explore the possibility of 'getting back together' in ways that will enhance and promote our mutually strong beliefs as expressed in the Baptist Faith and Message Statement."

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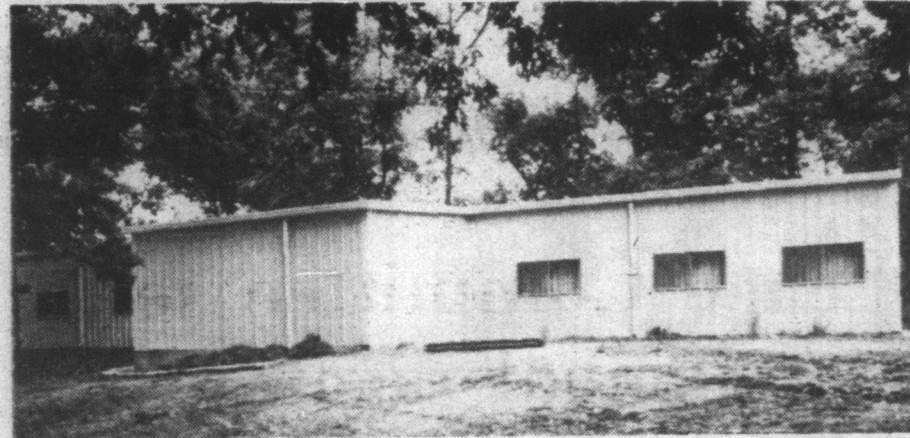
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Collins church honors pastor on retirement



The Ratcliffs

A reception was held in the Collins Church Fellowship Hall, Sunday June 14, from 2:30 until 4 o'clock, for the pastor, Joe Ratcliff, and his family. "Brother Joe," as he is called, began his pastorate at Collins 23 years ago



Couples cabin is completed at Dorroh Lake Assembly

L. J. Brewer, pastor of Meadowview

Church, Starkville, has announced the completion of the couples cabin at Dorroh Lake Baptist Assembly located near Bellefontaine, on Highway 9 between Calhoun City and Eupora. The new couples cabin has 20 motel type rooms. "These rooms will afford husbands and wives the opportunity to stay together as they study God's word, pray and grow spiritually," said Brewer.

Most retreats at Dorroh Lake required husbands and wives to live apart at night due to a lack of facilities. "There has been a tremendous need for couples to be housed together at spiritual retreats. I became the Lord's instrument in the planning, development, and construction of the couples cabin for God's glory," stated Brewer, chairman of the Building Committee. The couples cabin will be used for marriage seminars, senior citizen retreats, single adults, and planning meetings for various associations. The new cabins will be restricted to adults only.

Meadowview, under the leadership of Brewer, led the way in the construction of the new couples cabin. Calhoun County churches, Choctaw County churches, Webster County churches and Meadowview; along with many individual churches in other associations and individuals donated funds, labor, materials, supplies and equipment to complete the couples cabin. Brewer stated that the new facility cost approximately \$100,000, including donated labor and materials.

Dorroh Lake Baptist Assembly is on

on April 15, 1964. His retirement will become effective June 30, 1987.

Ratcliff, a native of Summit, Mississippi, was graduated from high school in Louisiana, received his B.A. degree from William Carey College and both B.D. and Th.M. degrees from New Orleans Seminary. He also received the master of science degree in community counseling from the University of Southern Mississippi.

Prior to becoming pastor at Collins, he served churches in Pearl River, Forrest, and Lauderdale counties. His career includes being active on many Mississippi Baptist Convention Board committees, association committees, and civic organizations, but he is perhaps best known for his counseling involvement with adults, children, and youth, much of which has been marriage counseling.



Jones students work in Houston

The BSU at Jones County Junior College went to Houston, Texas on a spot mission trip with 12 individuals. They worked in the three mission centers in inner city Houston with Mildred McWhorter, the director of the centers. The students were involved in painting, clothes and vegetable sorting, teen clubs, worship services, nursery work, drama, and puppets. "The trip was a learning and sharing experience for the students in home mission work among the needy of Houston," said John F. Sumner, Jr., BSU director.

Greenville holds Claxton Day

June 14 at First Church, Greenville, was named as Claxton Day. Perry Claxton, a former pastor of the church from 1951 to 1972, has just closed his fifth interim pastorate there since retirement.

In Claxton's honor, the church prepared and distributed a brochure concerning his ministry at First Church and including some of the stories he tells out of his experiences as pastor.

Gerald Claxton, professor of voice at Mississippi College, and son of Mr. and Mrs. Perry Claxton, gave a mini-concert of classical and sacred music on Sunday, June 14, in the evening service. Nancy Riddle, church organist and the Claxton's daughter, accom-

panied him. Afterward a reception was held in the Family Life Center in honor of the Claxtons.

First, Greenville, has called Kiely Young as pastor. (See "Staff Changes.")

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Thursday, June 25, 1987

Revival Dates

Southside, Jackson, June 28-July 1; Sunday, special day, Miracle Day, 9:45 a.m., 11 a.m., 5:45 p.m., 7 p.m.; Mon.-Tues., 7:30 p.m.; Wed., 6 p.m., 7:30 p.m.; Leon Kilbreh, "Mr. Sunday School U.S.A. America's only full time Sunday School evangelist leading;" Donald N. Bozeman, pastor.

Goshen, Magee: June 28-July 3; Sunday, 11 a.m., dinner in fellowship hall, 1:30 p.m., no night service; Mon.-Fri., 7 p.m.; Randall Creel, Chattanooga, Tenn., evangelist; Kevin Bishop, music; Ray Moseley, pastor.

Sebastopol, Sebastopol: June 28-July 2; 11 a.m. and 7 p.m. daily; Sunday, dinner on the grounds; Alan Balliet, pastor, Springfield, Morton, evangelist; Susan Horton, music; John Sharp, pastor.

SATELLITE NETWORK, INC.

CT	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
5 30	Encore Theatre	Encore Theatre	Encore Theatre	Encore Theatre	Encore Theatre	Encore Theatre	Moody Science Sunday School Lesson
6 30	Lease	Lease	Lease	Lease	Lease	Lease	Davey and Goliath Gigglesmorn Hotel
7 30	Skippy, Bush Kangaroo Sunshine Factory	Skippy, Bush Kangaroo Sunshine Factory	Skippy, Bush Kangaroo Sunshine Factory	Sunshine Sunday School Lesson			
8 30	ACTS Methodist Hour	Country Crossroads	Country Crossroads	Great Churches of America I	In Concert	Great Churches of America II	Lone Ranger Cartoon Adventures of Lone Ranger
9 30	Come Alive	One in the Spirit What's Happening	Catch the Spirit What's Happening	This is The Life What's Happening	*Joy of Life What's Happening	Christian Life-style Magazine What's Happening	Bill Cosby Show Watsbrook Hospital
10 30	Insight	Life Today	Life Today	Life Today	Life Today	Life Today	Our World David Wade Show
11 30	Great Churches of America II	Prime Timers Country Crossroads	Profiles Country Crossroads	World of Life Great Churches of America I	Praise Song In Concert	Proclaim the Word Great Churches of America II	Plant Groom Family Foundations
12 30	The Baptist Hour	COPE	COPE	COPE	COPE	COPE	Jimmy Houston Outdoors Outdoor Magazine

1 30	Psychiatry Selection	Psychiatry and You	Sunday School Lesson				
2 30	Proclaim the Word	Encore Theatre	Davey and Goliath Gigglesmorn Hotel				
3 30	Family Foundations Our World	Lease	Lease	Lease	Lease	Lease	Sunshine Sunday School Lesson
4 30	Joy of Music One in the Spirit	Skippy, Bush Kangaroo Sunshine Factory	Lone Ranger Cartoon Adventures of Lone Ranger				
5 30	Catch the Spirit This is The Life	Country Crossroads	Great Churches of America I	In Concert	Great Churches of America II	Country Crossroads	Bill Cosby Show Watsbrook Hospital
6 30	Insight	What's Happening Life Today	Our World David Wade Show				
7 30	ACTS Methodist Hour	COPE	COPE	COPE	COPE	COPE	Plant Groom Family Foundations
8 30	Gloria	Profiles	Word of Life	Praise Song	Proclaim the Word	Prime Timers	Jimmy Houston Outdoors Outdoor Magazine
9 30	Christian Life-style Magazine One in the Spirit	Joy of Music Gloria	Catch the Spirit Joy of Life	Insight Christian Life-style Magazine	In to Life	This is The Life Westbrook Hospital	Moody Science Sunday School Lesson
10 30	Baptist Hour Evening Worship	COPE	COPE	COPE	COPE	COPE	Jimmy Houston Outdoors Outdoor Magazine
11 30	Joy of Music Gloria	Encore Theatre	Davey and Goliath Gigglesmorn Hotel				
12 30	This is The Life Sunday Selection	Lease	Lease	Lease	Lease	Lease	Sunshine Sunday School Lesson
1 30	...	What's Happening Life Today	Lone Ranger Cartoon Adventures of Lone Ranger				
2 30	Bill Cosby Show Watsbrook Hospital
3 30	Our World David Wade Show
4 30	Plant Groom Family Foundations

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* Begins June 30 and July 2



Just for the Record



Lexie Church, Walthall County, recognized mothers on Mother's Day and celebrated Children's Day in Sunday School and Church Training.

Pictured on right are Mrs. Atellia Prescott (left) Church Training Mother of the Year and Mrs. Tillie Johnson (right) Sunday School Mother of the Year.

Pictured (above left) are the children in each Sunday School class with the highest attendance on Children's Day, from left, front row, Kamie Dillon, Laureen Holden, Patti Hill, Rachael Holden. Back row, Kyle Johnson, Joey Pogue, and Susan Johnson.

Also, pictured (above right) are the children with the highest attendance in each Church Training class on Children's Day, from left, Lauren Holden, Rachael Holden, Ben Dunnam, and Joey Pogue.



Bethany Church, Potts Camp, recently held Vacation Bible School with an average attendance of 42 each day. The offering received will go to Mexico for VBS supplies. The clowns, Janet Greer and Christy West, pictured, entertained on round up day and helped the children with an eight foot long banana split.



Randy Bonner was recently licensed to preach by New Hope Church, Columbus. Bonner has completed one year at Clarke College, and plans to enter Samford University, Birmingham, this fall.

Pictured, is Victor Bonner, pastor and Randy's father, presenting the certificate.



Whitesand Church, Prentiss, recently held a GA and Acteens recognition service. The theme was "Gifted to Serve, Called to act."

GAs receiving recognition are pictured, left to right, Leslie McRanier, Debbie Coulter, Jody McNease, Tanya Tullos, Marie Bridges, Samantha Banks, Sarah Coulter, and Amanda Tullos.

Not pictured are, Amanda Dale, Mary Ann Dale, and Con-

nie Bridges. Leaders are Vicki Bridges, Rita Griffith, and Marilyn Banks.

Acteens receiving recognition are pictured, left to right, queens, Sandy Ramshur, Angie Bishop, Jennifer Sinclair, queen with scepter, Amy McNease, queens, Becky Coulter and Cassandra Lee. Leaders are Wanda Sinclair and Sandra Warren. WMU director is Marie Jones. Billy Greene is pastor.



Ethel Church, Ethel, held an Acteen recognition service, May 31, with the theme, "Diamonds by Design."

Acteens achieving the level of queen are, from left, Jennifer Nance, Gina Mitchell, and Stacy Tink. Crown bearers are Terri Beth Mayo, Tommy Henry, and Jamie Rone. Mrs. Donna Brown, Acteen leader, coordinated the program. After the service, the Acteens were honored with a reception. Dwight Brown is pastor.



Share the Spirit, an ensemble based in Oxford, is available for concerts for churches. Their programs consist of Christian contemporary, gospel and hymns. The group is directed by Suzanne Nobles who also directs the Miracles from Baddour Center. For more information, call 236-2191.

Toppen to contact churches about BTN

NASHVILLE — Toppen Services has been authorized by the Sunday School Board's telecommunications department to contact Southern Baptist Churches about subscribing to BTN (Baptist Telecommunication Network).

The Arkansas-based company was enlisted by the board to call churches to inform them about the denomination's teaching and training network. The company has information about subscriptions and equipment for receiving the satellite signal.

There are presently more than 1,100 subscribers to BTN, which is beginning its fourth year.

Larry James, president of Toppen Services, said he expects his staff to contact approximately 1,000 churches per month.

Homecomings

Central, Little Yazoo (Yazoo): June 28, Robert Peters and Arnold Madina, former pastors, speakers; Petie Neely, song leader; Riley Ainsworth, pastor; lunch served in fellowship hall.

Calvary, Pricedale: July 12, ninth homecoming and memorial service; summer revival opens (to continue through July 16); Wayne McCullough, pastor; Tammany Hills, Covington La., pastor.

and a former member of Calvary, to bring morning message at 11; Farris Smith, pastor, First, Magnolia, to bring night messages at 7, Mon.-Fri.; Wayne McCullough, leading the music; Church Choir under direction of Steve Lofton, minister of music, to present a program of music at 1:30 p.m. on July 12; also a covered dish luncheon and a brief memorial service on July 12; Harold Gartman, pastor.

Beulah, Magee: observing 85th anniversary, June 28; special homecoming; following 11 a.m. worship service, a covered-dish dinner in fellowship hall; M. L. Wallace, former pastor, guest speaker for morning service; Glen W. Smith, pastor.

If ignorance is bliss, why aren't more people happy?

Through Christ, we have been accepted, though unacceptable

By Robert M. Hanvey
Romans 3:21-30; 4:1-8

The key verse for consideration this week is Romans 4:7. "Blessed are they whose iniquities are forgiven, and whose sins are covered." This verse is found in our focal passage of Romans 3:21-30; 4:1-8. The key verse has a tremendous meaning for us who have accepted Jesus. To know that our sins have not only been forgiven by the Lord God, but they have been covered by the blood of Christ is comforting. Jesus

Hanvey is the One who gave himself and Jesus is the One who shed his blood for our sins. By accepting Jesus as Lord and Savior, one's sins are not only forgiven but covered.

We are concerned in this lesson to assist people in knowing that God made salvation available to all persons through faith in Christ Jesus. We want to lead adults to accept God's provision for their salvation. We want to encourage our class members to reach out to other people and share their faith. We learn these kinds of lessons when we study our focal passage.

God has made a right relationship with him

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available only through faith in Christ, not through obedience to the law. The way is open to all men for all have sinned and come short of the glory of God. In other words, all men have sinned against God. All men are in need of being saved. All men have the same concern in their soul at that point.

Each needs to be convicted by the power of the Holy Spirit and brought under the saving grace of the Lord Jesus. Man must give himself. Man must make that personal decision. God is not going to ride man. God is not going to superimpose his will upon the will of man. When man realizes that he is a sinner before God, he has the individual responsibility to respond to God, and have his sins forgiven and covered.

Enter into that right relationship, is our admonition for today. The law and the prophets support this truth that salvation comes through faith in Christ.

Such was the case with Abraham, the father of all according to the passage in chapter 4. According to this passage he was justified by his faith, not by his works. Man today is saved or declared righteous or justified by his faith and

not by his works. Ephesians 2:8-9 clearly states that we are saved by grace through faith.

All people have sinned and come short is the admonition found in today's lesson. Romans 3:23 gives us the fact that all have missed the mark and sinned. Jesus becomes the one to whom we must go. He becomes the person to whom we must pray. He becomes the person to whom we must ask forgiveness. He is the one to whom we give our allegiance and loyalty as Savior of life. God's provision of faith in Christ as the means to a right relation with him excludes our boasting, as we have already noted. Boasting in terms of works, boasting in terms of keeping the law, boasting of being able to do something on our own about our salvation is contrary to Scripture.

As the class is in session or as you teach or as you study this particular lesson, remember that there are those who put their trust in their own accomplishments. We can challenge them. We can ask that they be challenged through this lesson to realize how inadequate they are and how inadequate their accomplishments are in order to result in salvation. There may be some present or some whom you know who may feel that forgiveness is not available for them because of deficiencies or sins in their lives. Could we remind them that regardless of who

they are, this lesson is for them and they can be saved, they can be forgiven, their sins can be washed away. Some might give consideration to those who feel that they are far too short of God's standards for salvation to be remotely the recipient of God's grace. Help them to realize that God's mercy is available to them, too; that this message is for them. As you touch lives, some may feel inadequate, some may feel that their own accomplishments are sufficient, you will be doing a tremendous work in terms of assuring people that their salvation rests, not in self or works, but in Christ Jesus. You help them to know that there is no one whom the Holy Spirit convicts that God cannot save.

Adults who do not understand and have not responded to God's message of salvation can be led to do so through this lesson. As a teacher or as the one who is sharing this lesson this week, you have a tremendous opportunity to offer Jesus as Lord and Savior of life in your class. Put the human tradition aside. Put ritualistic and ceremonial things aside and look at the above biblical teaching and see the error of lives and our need of Christ Jesus. We have been accepted, though unacceptable. We have had our sins forgiven and covered. We offer this acceptance and this covering to people today.

Robert Hanvey is pastor, First, Hazlehurst.

The early church: committed to world missions

By Nathan L. Barber
Acts 16:9, 10, 13-15, 30-34

Paul and Barnabas had stayed in Antioch teaching and preaching the word of the Lord. After a time they decided to return to the cities where they had proclaimed the gospel and visited the brethren. A sharp disagreement arose between Paul and Barnabas and they separated from one another. Barnabas took John Mark with him and sailed to Cyprus. Paul took Silas, and they traveled through Syria and Cilicia strengthening the churches (15:35-41).

Traveling on to Derbe and to Lystra, Paul chose Timothy to join them on the journey. They continued on a northwesterly route through the Phrygian and Galatian regions because the Holy Spirit had forbidden them to speak the word in Asia. (Asia as represented here is not what is known as Asia today. At that time it was made up of the area north and south of Ephesus on the eastern shores of the Aegean Sea.) "And when they had come to Mysia, they were trying to go into Bithynia, and the Spirit of Jesus did not permit them; and passing by

LIFE AND WORK

Mysia, they came down to Troas" (16:7, 8). It was while in Troas that God chose to reveal to Paul why he had brought them to that port city instead of permitting them to go into another area of opportunity. God had been leading them toward Macedonia which was located across the Aegean Sea from Troas. After the vision of a Macedonian man appealing to him, saying, "Come over to Macedonia and help us," Paul and his companions added everything together and concluded that God had called them to preach the gospel there (16:9, 10).

They sailed from Troas to Neapolis and then made their way inland to Philippi, a Roman colony. It was here that Lydia, "... from the city of Thyatira, a seller of purple fabrics, a worshiper of God," (16:14) became a believer and was baptized. One must be careful to remember that throughout Acts baptism always followed conversion. When a person made a conscious decision to become a disciple, he was baptized in obedience to the instructions of Jesus (Matt. 28:18-20). For one to con-

clude that infant baptism is here set forth as a New Testament teaching is to stretch the words "her household" beyond both reason and sound principles of interpretation.

A short time later Paul and Silas were imprisoned in Philippi because of some accusations brought against them. About midnight they were praying and singing hymns of praise and the other prisoners were listening to them (16:25). Suddenly a great earthquake occurred. The prison house was shaken; doors were opened, and everyone's chains were unfastened. Supposing that all his prisoners had escaped, the jailer drew his sword in order to kill himself. "But Paul cried out with a loud voice, saying, 'Do yourself no harm, for we are all here!'" (16:28).

The Philippian jailer got some light restored to the area and rushed in and fell down before Paul and Silas. He was very frightened. "Sirs, what must I do to be saved" (16:30)? There was no hesitation on the part of the missionaries. "Believe in the Lord Jesus, and you shall be saved, you and your household" (16:31). Paul and Silas then proceeded to speak the word of the Lord to the jailer and all those who were in his house. And having believed in God, they were baptized (16:32-34).

The importance of this passage concerning

the Philippian jailer must not be overlooked. It was certainly true that the gospel had then reached farther toward the remotest part of the earth than ever before. But the more important impact is to be seen in the crossing of another barrier by the gospel. Up to this point Jews, both native Hebrews and Hellenistic, Samaritans, proselytes to Judaism and God-fearers such as the Ethiopian eunuch, Cornelius, and Lydia have become believers. Frank Stagg points out with regard to the Philippian jailer that this is the first clear case of Gentiles' conversion out of paganism and apart from Jewish influence.

Since then salvation had been given by grace to this Gentile pagan through faith, the doors of evangelism and missions were open to the world. If the church had never quite put it all together before now, as they recalled Jesus' words, they did. "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age" (Matt. 28:18-20).

Nathan L. Barber is pastor, First, Bay St. Louis.

Psalmist answers question, "Why praise the Lord?"

By Charles Wesley
Psalm 145; 150

Worship should be a celebration of the new and abundant life we have in Jesus Christ. However, some worship services appear to be

more of a requiem than a celebration of life. What will change a dead worship service to a celebration? The answer is sincere praise to God. A radical change would take place in our worship if we would spend more time praising God than we spend giving announcements and promoting programs. Praising God is recognizing who he is and recognizing his sovereignty. Furthermore, to praise God is to ascribe to God his supreme worth. There can be no celebration of eternal life without recognizing the One who gives eternal life.

This week we are studying two psalms that teach us the importance of praising God. These psalms provide practical guidance on how to praise God. What an appropriate way to close

BIBLE BOOK

the book of Psalms and to close our present study of Psalms.

Like Psalm 119, Psalm 145 is another acrostic psalm. This psalm which probably was used as a solo in temple worship, describes the character of Israel's God. As the psalmist describes God's character, he points out five reasons we should praise God.

First, we should praise God for his worth (145:1-3). Because God's greatness cannot be fathomed, he is worthy of our praise. Therefore, the psalmist commits himself to the daily practice of praising God. No better practice can be established than that of beginning each day by praising God.

Second, we should praise God for his mighty acts (145:4-7). We are taught by the psalmist that it is our responsibility to proclaim to the next generation the mighty acts of God. Furthermore, we should spend time meditating on God's mighty acts. The result will be that people

will eagerly, abundantly, and joyfully praise God.

Third, we should praise God for his mercy (145:8-9). Everyone should be thankful that God is "slow to anger and great in lovingkindness." Unlike God, we usually are quick tempered and revengeful. However, God deals with those who respond to him in faith with grace and mercy. In other words, God does not give to his children what they deserve. Ephesians 2:8 is an excellent commentary on these verses: "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God" (NASB).

Fourth, we should praise God for his glory (145:10-13). The godly people who belong to God through faith will speak openly to everyone of the splendor of God's kingdom. Christians have the responsibility to share with non-Christians the power and glory displayed in God's works.

Fifth, we should praise God for meeting our needs (145:14-21). Now the psalmist states specific ways that God supports his people. The great God who is worthy of our praise responds in practical ways to meet the needs of his people.

Psalm 150 is a beautiful and climactic conclusion to the Psalms. As the psalmist declares his praise to God, he provides a methodology of praise. Four important questions are answered about the method of praising God.

The first question: Where should God be praised (150:1)? We should praise God in the places set aside for worship and throughout his creation.

The second question: Why should God be praised (150:2)? We should praise God because of who he is and because of what he has done.

The third question: How should God be praised (150:3-5)? We should praise God with every available and appropriate means. However, the psalmist points out the beauty of praising God through music. How weak and dull worship services would be without music.

The fourth question: Who should praise God (150:6)? The answer is simple. Every living thing should praise God.

The concluding line to the book of Psalms sums up the entire book: "Praise the Lord!"

Charles Wesley is pastor, Morrison Chapel, Cleveland.

Baptist Record

Persecution in India's hills strengthens Christians' faith

MALLIKAPORI, India (BP) — For more than a year religious radicals in the Khond Hills district of eastern India have terrorized Christian families, burned churches and imprisoned pastors.

More than 3,000 people representing 120 Baptist churches of the isolated region who gathered for their annual convention shared testimonies of how the persecution had strengthened their faith. And they vowed to continue boldly proclaiming the good news of salvation through Jesus Christ.

One pastor told how his members watched their church burning. "It's too bad your church has been destroyed," a voice in an angry mob said with sarcasm. A new member replied, "You can burn our place of worship, but you cannot destroy our church, because it's in our hearts."

Meeting under a large brush arbor in Mallikapori, the delegates pledged to work together in providing materials and labor needed to rebuild four torched churches.

Southern Baptist representatives of National Indian Ministries, which coordinates the work of the Southern Baptist Foreign Mission Board in India, attended the convention. Khond Hills delegates voted to ask the board to donate \$2,000 for roofing materials. The money was released in May.

Three Baptist leaders traveling to assess damage to one burned church were attacked by a mob of 40 people. The Baptists, including Sushant Naik, associational missionary, and Paul Pradhan, general secretary for the association, escaped serious injury. Their motorcycle, however, was badly damaged.

Many new believers at the convention attributed their conversions to the way Christians handled the persecutions. They said that as they watched Christians refuse to resist persecution or react with vengeance they were embarrassed by the actions of their fellow Hindus. They saw Christians had discovered a better way of life.

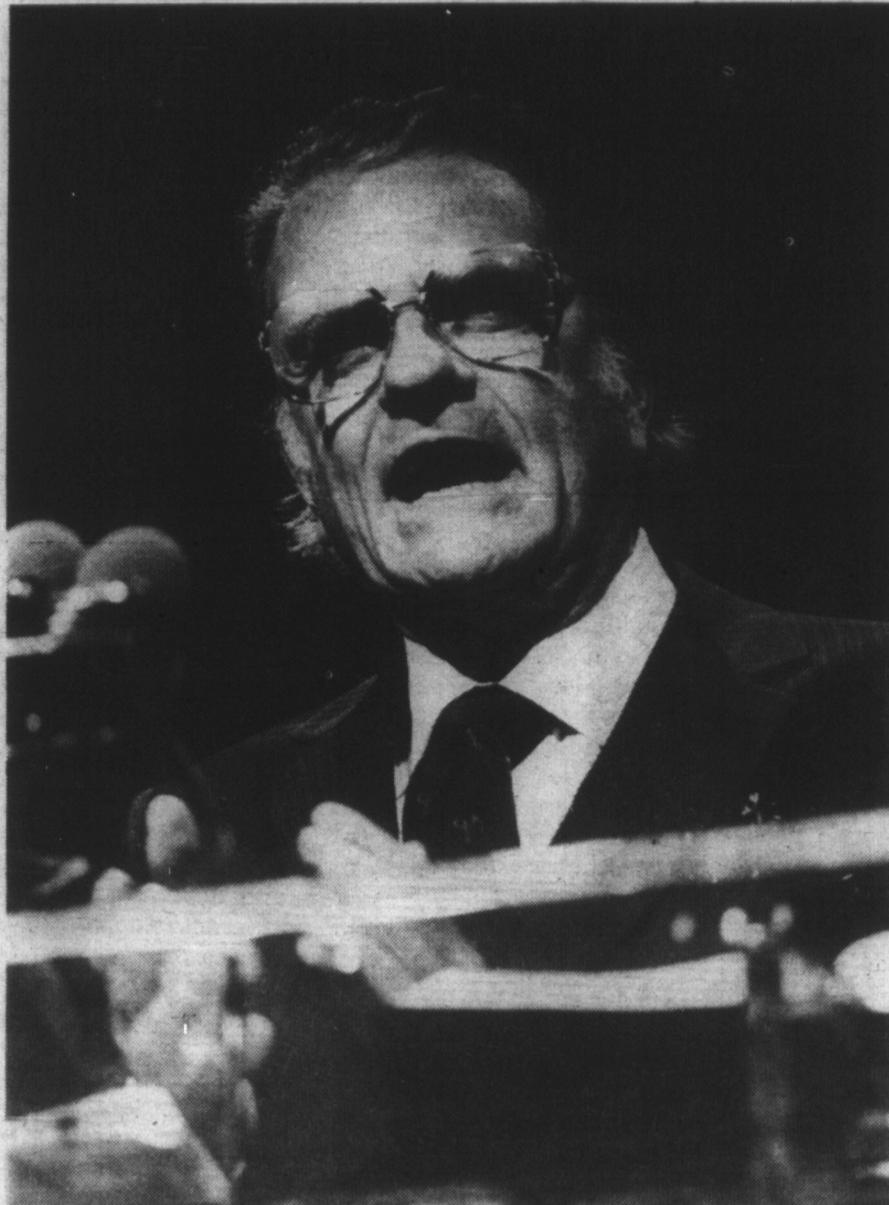
Some Christian families have had

their houses torn down and their crops ruined. Some have been chased from the villages where they lived.

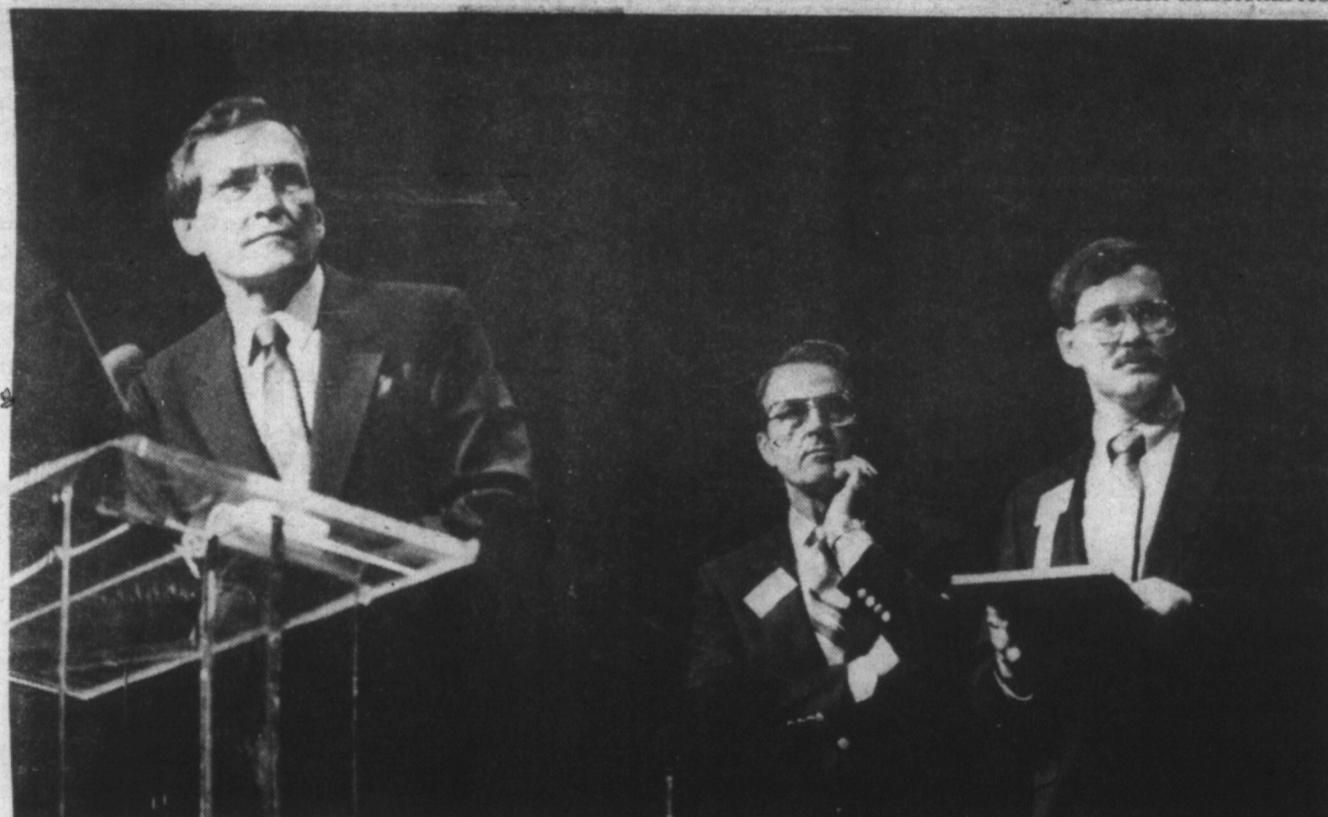
In one instance after a Christian family had been arrested, the Hindu priest who had brought charges against them died from a heart attack. A short time later the police inspector handling the case also died. The family was released, and persecution in the community ceased. Several new believers were baptized.

Recent news reports from inside the country indicate that about 90 activists belonging to organizations responsible for the persecution have been arrested by government authorities.

Baptists estimate 10 to 20 percent of the isolated tribal people in these eastern interior mountains have become Christians. Most of them are identified with the 200,000-strong Kui tribe and come from an animistic background that until the 1930s included child sacrifice. The churches of the Khond Hills Baptist Union resulted from work by British missionaries.



Graham Sermon — Evangelist Billy Graham exhorted Southern Baptists to draw closer to God when he spoke to the Southern Baptist Convention annual meeting June 18 in St. Louis. (Photo by Tim Fields)



Parliamentarians — Chief Southern Baptist Convention Parliamentarian C. Barry McCarty (right) and Assistant Parliamentarian James T. Draper Jr. (center) assist President Adrian P. Rogers during a session of the SBC annual meeting June 16-18 in St. Louis. McCarty, pastor of a Church of Christ in Jarvisburg, N.C., and professor of public speaking at Roanoke Bible College in Elizabeth City, N.C., was chief parliamentarian for the second year. Draper, pastor of First Baptist Church of Euless, Texas, repeated as chief assistant, as did John Sullivan, pastor of Broadmoor Baptist Church in Shreveport, La. Other assistant parliamentarians were Dan Collins, an attorney from Greenville, S.C., and Joe Reynolds, an attorney from Houston. (Photo by John McTyre)

China Amity Press on target to begin printing scriptures

NEW YORK, NY, June 11 (ABS) — Construction of the modern complex which will house the Amity Printing Press in Nanjing, People's Republic of China, is on schedule, the American Bible Society reports, and the plant

has already received its first orders for Bibles.

The state-of-the-art press and ancillary equipment now await installation, and training of operatives is underway. Test runs are due to start

this fall and, by the end of the year, a steady stream of Scriptures should begin to issue from the new full-service facility, ABS adds.

Funded by the United Bible Societies at a cost of \$6.7 million, the

Amity Press will give priority to the production of Bibles, New Testaments, hymnals and other Christian literature.

Conservative estimates put baptized Christians in China at close to 4 million.

Baptist Record

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